The Womens Missionary Magazine

of the United Presbyterian Church

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ON THE THRESHOLD.

Are we not on the threshold of a new era of the world expansion of Christianity?

Are we not facing the most wonderful world situation that ever was confronted in any generation?

God places no limit on the possibilities of the New World Movement of our own United Presbyterian Church, if we, its members, are but loyal to Him and to the special work He has given us to do in His vineyard.

Are there not unexplored territories, are there not undiscovered possibilities and unassimilated resources in God, of which we have not even dreamed in the past?

Shall we not NOW search out His promises concerning His people, concerning His Church, concerning the world, and, in faith, claim them as our own?

Let us rise up in our might, through our prayers, through our service, through our gifts and TEST HIM, and see if "HE WILL NOT REVIVE US AGAIN, AND MAKE US HIS PEOPLE TO REJOICE IN HIM," AS NEVER BEFORE.

—From Mrs. Mary Clokey Porter's Thank-Offering Department, May issue of the Women's Missionary Magazine.

NOTE:—This is Mrs. Porter's last message to the women of the United Presbyterian Church. And what a penetrating message it is. Could any one have chosen words of more importance at such a critical time?—ED.

A TRIBUTE TO THE MEMORY OF MRS. MARY CLOKEY PORTER WHO DEPARTED THIS LIFE APRIL 16, 1920.

By Mrs. H. C. Campbell.

NOTE:—This tribute was read at the Memorial Service, Sabbath afternoon, May 16th, at the Women's General Missionary Society Convention, Youngstown, Ohio.

Thirty-seven years ago on a beautiful day in the early springtime the Rev. James M. Fulton, D. D., met with three ladies in his study in Allegheny, Pa. After prayerful consideration this group decided to call a meeting of representative women of the United Presbyterian Church the last week of May, 1883. A programme was prepared which assigned the discussion of the activities of the different Boards of our Church to representative women in various sections. The speaker was instructed to write to Miss Mary Clokey, Springfield, Ohio, asking her to have a paper on Home Missions. A cheerful affirmative response was received. Miss Clokey, arriving in Allegheny the day before the Conference, was a guest in the home of the Misses Sawyer. Upon hearing of her arrival I at once went to call upon her and met for the first time the consecrated woman who has been my friend during all these years. An enthusiastic conference was held in the First Church, Allegheny, on the date mentioned, and the Women's General Missionary Society of the United Presbyterian Church of North America was organized. Miss Clokey being one of its most earnest supporters.

In May, 1885, the Third Annual Convention of the Women's General Missionary Society was held in Xenia, Ohio. At that meeting our acquaintance was renewed as Miss Clokey was the recording secretary. In 1888 the Sixth Annual Convention of the Women's General Missionary Society was held in Washington, Pa., when Miss Mary Clokey was the presiding officer. Our friendship was kept alive by frequent correspondence until she became the bride of Mr. J. J. Porter in 1890, making her permanent home in Pittsburgh, in 1891 when she was promptly elected a member of the Board of Directors.

From 1883, at the date of organization, until 1888 the work of the Women's General Missionary Society had made a marvelous development. Miss Clokey and her mother Mrs. Joseph Clokey were both keenly interested and closely observant of its progress. It was given to Mrs. Clokey to write a letter to the Board suggesting that the women of the Church be asked to give a special Thank-Offering for the wonderful blessing that accompanied the efforts of the members of the Women's General Missionary Society, and agreed to give a thousand dollars for the purpose named. The suggestion came six weeks before the Convention and was eagerly adopted, letters being sent out at once to women all over the Church, urging Thank-Offerings to be sent in with all haste. At that date there was about twenty thousand members with loyal loving hearts who quickly responded, and our first Thank-Offering was presented to the Lord in 1888 amounting to six thousand dollars.

From 1888 until 1893 the Thank-Offering work was under the care of the Literature Committee, Mrs. Mary Clokey Porter being made chairman of this committee in 1891. It can, therefore, be correctly stated that from 1891 until the present year Mrs. Porter was in charge of the Thank-Offering work of the United Presbyterian Church. Her consecrated heart and prolific brain were constantly at the service of this department. Her pen was always busy, sometimes ten or twelve hours a day in preparing Thank-Offering leaflets, congregational exercises, circular letters to societies, senior and junior Thank-Offering boxes, congregational and presbyterial reports, and in addition sending material for four pages of every issue of our Women's Magazine. She was very fertile in new plans and methods for the Thank-Offering services. Her pageants and programmes were always original, so that Thank-Offering night was always the night of the Convention. The blessing which followed these strenuous efforts is evidenced from the growth of the Thank-Offering during the years. The first one being as noted six thousand dollars. The one for 1919—the last one to be reported by her, amounted to $138,000.00, and the grand total, $1,452,000.00. The figures tell the story of many prayers, many hours of preparing matter for the printer, of thousands and thousands of personal letters, besides hundreds of addresses in all parts of the church.

Mrs. Porter was very popular with all who knew her not forgetting the children and the young people. In fact her work for the church began with the organizing of Mission Bands for the children years before the Women's General Missionary Society was thought of. She was in great demand as a public speaker and never refused an invitation when it was possible for her to accept. She was a great lover and student of the Bible, as is evidenced from everything that has issued from her pen. All her conclusions were based on the Word of God and all her exhortations had their origin in the inspiration of the Spirit. She had a charming personality and kindly sympathetic disposition, always eager to be a friend to every one who made her acquaintance. No wonder her department was a success because she impressed everyone with its desirability; that it was an act of devotion to the Master and that it would bring a blessing upon all who took any part in it.

As a member of the Board she was very punctual and regular in attendance, having never been tardy for twenty-five years and never been absent from a meeting unless providentially hindered. She was deeply interested in every department of the work—often saying that "All departments belong to me because all are helped by my Thank-Offering." She was conservative and discreet in her counsel, always advocating anything that tended toward progress and enlargement of the work. Her influence as Thank-Offering Secretary was not confined to her own Church. All evangelical denominations read her leaflets and printed appeals. Orders were received from other churches for her Thank-Offering exercises and boxes. She was constantly being asked to go to conferences and annual meetings of other denominations to tell the story of her plans and methods in the United Presbyterian Church. In fact to her is to be credited the honor which the United Presbyterian Church holds of being the first denomination to have annual Thank-Offering days. To her also is to be credited the fact that in our own church the Thank-Offering has now become a congregational affair instead of a missionary society exercise. The great majority of our pastors realizing the Thank-Offering day has a benign influence on the whole work of the year. Her fame spread abroad. She was a prominent member of the Union Missionary Society of Allegheny County, serving as its president, member of committees, executive committee, and of late years honorary president. She was also elected a member of the Executive Committee of the Women's Federation of Foreign Missions of North America, and for several years was chairman of its summer Bible Schools Committee. No reports received greater attention and applause than did Mrs. Porter's of this important work, being responsible for a correspondence relating to twenty-three summer Bible schools located in seventeen different states. How they will all miss her this summer. Nor was she idle in her congregation. For years in charge of the Junior department, teacher in the Sabbath School, and member of both missionary societies. In short she was in the forefront of everything in the congregational work that a woman could possibly be expected to do.

We draw a veil of privacy over her home and family life as being too sacred to be discussed in public. The closing of her life was just what we think she would have wished. On one Thursday she made an address on the New World Movement at the Allegheny Presbyterial Convention. The following Thursday she was an interested visitor at the Monongahela Presbyterial Convention, being on the programme to offer the consecration prayer at the close of the Junior exercises in the evening. This prayer made a great impression on those who heard it, as she petitioned for a blessing on the Juniors and the children of the church, for the denominational schools and colleges, for the New World Movement, and as usual imploring the Master for a blessing upon the Thank-Offering that nothing might be allowed to interfere with it. The last time the members of the Board heard her voice was in this prayer. The next morning, April 16, 1920, she woke up complaining of pain but not thinking it was anything alarming. Her devoted husband called a doctor who prescribed for her and saw nothing dangerous in her condition, but in less than half an hour after the physician's departure she had gone to be with her loved ones who have gone before, and the Master Whom she had served so faithfully. We can almost imagine hearing Him say, "Welcome into the joy of thy Lord."

Years ago when visiting the old cemetery Sterling, Castle, Scotland, we copied an epitaph on a tomb-stone as follows:

"She was—
But words are wanting to say what.
Think what a woman should be,
She was that."

These words fitly describe Mrs. Porter.

As daughter, wife, official, and friend she manifested in her life and character every Christian grace.

The members of the Women's Board are personally bereft. Each one having lost an individual friend. We know what her exhortation would be if we could but hear her speak, "Work while it is day. In everything give thanks. Whatsoever thy hand findeth to do, do it with thy might."

The last conversation she had concerning the work of the Church was at an Interchurch World Luncheon. The topic discussed was the Girls' Boarding School at Tanta, Egypt. She expressed her opinion that an additional two acres of land should be bought in order that we might have a plot of seven acres. At the first regular meeting of the Board, after her coronation, it was unanimously decided that this last wish should be carried out, and that the Egyptian Association should be instructed to buy the two acres of land, and that the Girls' Boarding School at Tanta, Egypt, should hereafter be known as the Mary Clokey Porter Girls' Boarding School. While the Church exists her work will go on. Her Thank-Offering services will never be allowed to cease.

Like the wise woman she was, she had "set her household in order." Among other wishes desired her husband to pay five per cent of two thousand dollars to the treasurer of the Women's Board annually as a Thank-Offering in the name of Mary Clokey Porter during his life and at his death five thousand dollars are to be paid to same treasurer, the income therefrom to be paid as a Thank-Offering in her name.

We mourn her loss, but not without hope. We miss her presence but her example and the memory of the years we labored together are very precious.

Dear Mrs. Porter! You held the whole world in your heart, yet, in your sweet, winsome graciousness, each of us seemed to have an undivided share of your loving interest.

This big May meeting lacks "The touch of a vanished hand, the sound of a voice that is still," because you are not here, but your presence pervades as the precious ointment of that other Mary, and the Master is saying of you, too, "She hath chosen the good part:" "She hath done what she could:" "That also which this woman hath done, shall be spoken of for a memorial of her."

We look up through a mist of tears, but tears cannot hide our Father's face; He has called you home and all is well.

This is "THE BEST" year for you in the presence of the King, may it be for us, too, who are left to carry on the work to which you gave unstinted love and labor; may a double portion of your spirit rest upon the one whom our Lord shall choose to attain still greater things for the Thank-Offering Department. JEANNETTE C. ALTER.

We have all sorrowed with you in the loss of Mrs. Porter, and rejoiced with you in her great gain. She was one of the apostles of federated work, and every woman in our Women's Missionary Federation loved her dearly.

There was no woman in the circle of the Federation of Women's Foreign Mission Boards of North America more greatly beloved than was Mary Clokey Porter. No matter how dark the day her entrance always brought a radiance of light and enthusiasm. No matter how bright the day, her coming made it more bright. She was one of the first prophets and apostles of federation and co-operation, and helped to make possible the things that are yet to be. Not only in her own church, but throughout all of our churches there will be a radiant memory all along the way she has led. MRS. E. C. CRONK,

Representing the Lutheran Church in Federated Work.

Among all the varied activities of Mary Clokey Porter's life none was of greater value to the Church than her work of editing the Thank-Offering Department of the Women's Missionary Magazine. Month after month there came to these pages fresh streams of information and inspiration. She never grew weary of her subject and she made it so interesting that others did not weary of it. The scriptural authority for the Thank-Offering was emphasized month after month.

MRS. J. P. WHITE.

A TRIBUTE FROM THE WOMEN'S BOARD OF DIRECTORS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

IN MEMORIAM.

When, on the 16th of April, God called to her reward our beloved Thank-Offering Secretary, Mrs. Mary Clokey Porter, we could not think of her, with her wonderful enthusiasm and energy, as dead. "There is no death! What seems so is transition," came to soften the blow that had fallen so suddenly.

Our last memory of her, was as she stood before the Monongahela Presbyterial the preceding evening, in an uplifting Thank-Offering Consecration prayer. She like Enoch, "Walked with God and was not, for God took her."

Mrs. Porter was a leader among women. Her gracious pleasant personality won friends wherever she went. Her love for the children, gave her a place in the heart of every Junior of our Church. As she planned for the part of the Juniors in the Thank-Offering service at the Annual Conventions, she was most happy, and the charm of her manner will remain with the children as a precious memory. Her sympathy and love for the young women made her a delight and benediction to them. At the summer conferences her popularity was evidenced by the number of girls she drew about her and the impetus she gave to their prayer life will stand a lasting memorial.

Her close walk with her Master made her an example to all with whom she came in contact. As a member of the Women's Board, she was, it seemed, indispensable. Her wise judgment together with her long experience gave an efficiency which will be hard to duplicate.

During her twenty-nine years of service she was absent very few times from the meetings and her friendly greeting was an inspiration to each member.

As Thank-Offering Secretary she had no superior anywhere. Her work was creative—the product of her own heart, and that of her own sainted mother. From a small beginning, her work grew, until today it is one of the most important departments. Without it there would be retrenchment in every field of mission work.

As the chairman of the New World Committee of the Women's Board her efforts were unceasing, and her zeal, in distributing information, untiring.

When we think of her boundless energy, her fertile brain, her ready pen, all consecrated to the use of the Saviour she loved so well, we recognize, in her gifts, a loss that seems irreparable, though we bow in humble submission to the will of Him Who makes no mistakes, and "Who doeth all things well."

To her bereaved husband and friends, we extend our heartfelt sympathy, realizing the keenness of sorrow in the home to which she will not return. We commend them to her loving, tender Lord "Who does not willingly afflict," and to the comfort of assurance that she in her going "was sustained and soothed by an unfaltering trust" in her God.

A beautiful life,
A beautiful home-going!

MRS. ADA KERR WILSON.
MRS. D. J. BROWN.
MRS. I. H. MILLIKEN.
MISS IDA B. LITTLE.

Pittsburgh, Pa., April 20, 1920. Committee.

REMARKS OF REV. A. G. ROBINSON, D. D., AT MEMORIAL SERVICE FOR MRS. MARY CLOKEY PORTER.

I stand in this place redolent of the most precious memories of my life—this place, every nook and corner of which calls up some face that is dear to me—this place still echoing to my ears with "The sound of the voice that is still." I stand in this place to speak a word in regard to Mrs. Mary Clokey Porter. Under such circumstances you will naturally expect that the remarks will be more or less personal. Others have spoken and will speak this afternoon of Mrs. Porter's work in the church at large. I come to speak not so much of that as of her friendship and of her work in the congregation in the days gone by. Much of that which I try to express today I learned in my father's house, and so in a sense I may speak not only for myself but for one who was so many years her pastor and who has already welcomed her into the land yonder.

As I have been thinking of this service I find my thought going back to a familiar verse in the Bible, "Enoch walked with God, and he was not, for God took him." We have here a most beautiful description of a life, "He walked with God." And we have here a most significant description of a death, "He was not, for God took him." This description of life it seems to me fitted very aptly the life of our friend. Walking is the normal regular thing. It stands in our thought for that kind of life that does not get restive with the routine. It is not by chance I think that walking is put last in that great promise, "They that wait on the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint." We have here an ascending climax and the walking is the more severe test. Mrs. Porter could mount up like an eagle on the wings of faith as high as anyone I know; but somehow or other she always was able to keep her feet on the ground. Mrs. Porter could run as swiftly as anyone I know to keep up with the tremendous rush of Christian activities; but somehow she never seemed to lose her equilibrium in the rush.

Its a fine tribute to pay to a life lived in this strenuous age to be able to say that it found a happy medium between the crushing demands of official life and the prosaic demands of private life so that the one did not interfere with faithfulness to the little things and the routine did not interfere with the wider service. It always seemed to me that Mrs. Porter's life was characterized by this very ability. We have already listened to a partial recital of her share in the activities of the denomination at large. She easily held a first place among the leaders there. But as I recall her in the old First Church she never allowed these wider duties to interfere with her duty to her congregation. She seemed as absorbed in her activity there as in her activity for the denomination. Nay, more. We have heard of Mrs. Porter's interest in the work outside of our own denomination. She was not narrow. But you will all agree with me when I say that there could be no more loyal member of the United Presbyterian Church than she. The happy medium, the proper mingling of duty to the smaller things in the congregation and duty to the larger things of the denomination—the mingling of interest in our denominational activities with interest in the activities of the Kingdom of God as represented by other denominations.

Let me suggest another illustration of the same thing. Mrs. Porter was a born leader. She naturally forged to the front. From the very beginning she was most prominent in the Women's Work of our denomination. And leadership always has some dangers. It is very apt to beget jealousies. It presents a shining mark for criticism; it is inclined sometimes to arouse a sense of personal importance that depreciates others. But once again, Mrs. Porter revealed her ability to maintain that happy medium. No one could have a larger proportion of friends among those who knew her than did Mrs. Porter. Dr. Hutchison has already made mention of this fact. And I somehow think that many of us will remember Mrs. Porter no more because of her great talents, her genious for hard work, her fine leadership, her great achievements than because of her friendship. She maintained a happy medium between fine leadership and some of its dangers. Such we like to think was her life. She "Walked with God" day by day.

And how beautifully the description of the text fits her death! She was not for God took her. There could be no more accurate way to describe her going, "She was not" and we know it was because God took her. It was not a death, it was a transition.

A TRIBUTE TO MRS. MARY CLOKEY PORTER.

Memorial Service, First United Presbyterian Church, N. S., Pittsburgh, Pa.

Sabbath, April 18, 1920.

By Rev. R. A. Hutchison, D. D., Cor. Secy., Board of Home Missions.

The outstanding feature in the life of Mrs. Porter was her manifest surrender to God, both as Saviour and Lord. Early in life she had chosen God affectionately and irreversibly as her Lord and Saviour. In Jesus Christ as Saviour she had settled the problem of personal sin. In Christ as Lord she began and continued to meet cheerfully the requirements of duty.

Mrs. Porter loved God. She loved people. She seemed to live the thought of John Wesley—"God is a thousand consciences." She was human as one could be. Whether you met her in her own hospitable home, in your office, or in the busy rush of the General Convention, you were assured that she was deeply interested in you, your wife, your boys, your girls, your home, and your life's work. But you could not doubt her supreme devotion to God and her consuming desire to serve and please Him.

She loved her Saviour and served her Lord. She was Mary and Martha in one. She was Lydia or Dorcas in turn as duty called. Shakespeare tells of two persons who conceived for each other a supreme affection as soon as they met. He says, "At the first glance they had changed eyes." There seemed to have been an exchange of eyes between Mrs. Porter and her Lord. She was constantly looking out for the interests of His Kingdom. Unceasingly she sought to please Him.

All the work of His Kingdom was dear to her. She labored alike for the salvation of India, Egypt, and the Sudan. She longed and labored for the uplift of the Mountain people, the Freedman, the Indian, the Mormon, the Foreigner. The whole work of the whole Church was on her heart. She loved to work for the United Presbyterian Church as well as to work in it. She was interested in the whole program of God. She held an official place in the Interchurch Committee. There was in her life a persistent, practical, sympathetic energy for God and the work of His Kingdom.

But suddenly there is a click of the phone. You listen. A tremulous voice calls, "Mrs. Porter is dead." In your amazement you remonstrate that "Just last night she led in prayer at the Convention." The voice insists, "She is dead."

She is not dead. She lives today in glory. This physical death does not end life. It releases life from its earthly, physical, human limitations. Physical death is only the black servant who opens the door of the King's palace and ushers the newly arrived guest into the presence of her Lord.

It is life, not death, which today engages our thought. One has said, "It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live." Mrs. Porter lives beyond this physical death.

She lives, also, in her works. Do you suppose for one moment that the W. C. T. U., the General Missionary Society, the Women's Board, the Young People's Christian Union, and the many other organizations she helped to inaugurate and perpetuate, will cease? Will the Junior Missionary Society disband? Will the Thank-Offering fail?

This departure of Mrs. Porter is, however, a solemn and startling reminder that this earthly life is at best short, and physical death is certain. Many such reminders have come recently in the ranks of our Church leaders. Within a few weeks the call has come to Revs. W. C. Comin, Curtis Stevenson, E. C. Little, and J. A. Duff, and today we are called to pay a tribute to Mrs. Porter. These lives varied in length of years, but each was a full life. A few months ago we had the short December day; we are now drawing near to the long June day, but each day fills its place in the calendar. Each of these lives has filled its place—performed its part in God's eternal plan. They have gone. Not many years ago there were none of us here. In a very few years there will be none of us here. It is ours to use life. The time is short. We are here today —tomorrow with God. Dr. Joseph Cook says, "Life means—tender Teens, teachable Twenties, tireless Thirties, fiery Forties, forceful Fifties, serious Sixties, sacred Seventies, aching Eighties, shortening breath, death, the sod, God."

In a sense I am helpless to speak a word of comfort to this bereaved brother, Mr. Porter. Human words will not cure a sorrow of this kind. But on behalf of the Board of Home Missions which I have the honor to represent in this service, and personally, I wish to assure him that so far as it is possible for friends to do so we share in his sacred grief. We are sad but we are not rebellious. For her to live—Christ; to die—gain. May I recall for his comfort the divine Word—Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

MARY CLOKEY PORTER.

"And He saith unto her, 'Mary'.
And she, turning, saith unto Him, 'Master'."

It is not hard to think of our friend sitting in her quiet room, looking up suddenly to hear the "clear call" from her Master, and finding herself immediately in His dear presence. There must have been the same tenderness and love in His tone that Mary of Bethany and the other Mary knew, for this Mary, too, had made her heart His home.

As I think of the many things one could say of her, for she was no ordinary woman, keen in intellect, able in administration, indefatigable in effort for the highest things, I place first her great grace of love. And back to her came the love of so many. It was always a joy to meet her at our Summer Schools and Federation to which she gave so much of her rich spiritual endowment. She was deeply serious, and yet there was a gay girlishness about her which brightened us all as we worked together, finding, of course, some hard places by the way. How we shall miss her! We do not know how much, for it was not alone her presence that blessed us, but her prayers were with us, and no one who knew Mary Clokey Porter ever so little could doubt her power in prayer.

We sat together only two weeks before she slipped away into that "other room" where we may not follow her just yet. She spoke such comforting words of a dear brother who had gone as suddenly out of my home, and then she told me of her own brother who went also without the sadness of farewell. She dwelt on the mercifulness that spared pain and suffering and rejoiced that there is no fear for those who are always ready to enter into the presence of the King. As we sat hand in hand, talking of the life everlasting, we did not realize that so very soon she, too, would meet her risen Lord.

Her path of life is a bright trail, sunny, sincere, broad of vision, upward as well as outward, she glorified all the relations of life in home and friendships in church and society, and in her dearly loved missionary service. We chose her year after year at Northfield and Chambersburg to conduct our prayer services. She was chairman of the Committee on Summer Schools for the Federation. She was always ready to add one more task to her busy life. If there was some great new enterprise like the Jubilee, the Federation, the Interchurch, she was indispensable. A brave, beautiful soul, she has gone to the place prepared for her.

Our sympathy goes out to those who will miss her daily, her husband and the many friends in Pittsburgh, the local Federation which was so dear to her and the Board which has claimed her deep interest and most faithful service.

MRS. HENRY W. PEABODY.

A TRIBUTE FROM A FORMER PASTOR.

My first pastoral charge was that of the United Presbyterian congregation of Springfield, Ohio, as the successor of the Rev. Joseph Clokey, D. D. For eight years I enjoyed the Christian fellowship and fatherly counsels of that eminent minister and worthy man, with never the faintest shadow of a cloud to darken the path of our friendship; and when he was suddenly called to the

communion of the saints in light Elisha's cry as he saw Elijah taken from him fitly expressed my sense of loss. After his death the family of Dr. Clokey remained in connection with the Springfield congregation until one by one they went to homes of their own, or to the home on high. Thus during thirteen years of my ministry I was closely associated with that "elect lady" whom everybody old or young in the congregation, and multitudes in the community, called Mary Clokey. There was no one in all that region more widely known or more highly esteemed for her Christian character and her manifold good works.

While yet a young girl she became teacher of the Infant Class of the Sabbath School then under her father's care. So she began her service in the Lord's vineyard, and from that beginning her work enlarged until there was no good cause in church or state to which she did not contribute in such measure as she could. In her own church and congregation, the Missionary Society, the Mission Band (organized by her), the Choir, the Young People's Societies, and in the community the cause of Charity and that of Temperance commanded her talents and shared in her prayers.

Several years before there was an organized effort in any of the churches to enlist the interest distinctively of the young people there had been established a young people's prayer meeting in the Springfield congregation, in the founding and conducting of which our friend had a great part.

Her resourcefulness was equal to her zeal, and to this fact by the blessing of the Lord which she ever earnestly sought was due the invariable success of her undertakings. Those of us who were familiar with her work in former years have never been in the least surprised at the growth and accomplishments of the Thank-Offering Department of the Women's Work in our Church.

She will be greatly missed by many. May her good works so follow her here and now that there will be on the part of others still in service earnest imitation of her zeal, and steadfast following of her example even as she followed Christ.

REV. JOSEPH KYLE, D. D.,
President Xenia Theological Seminary.

Spokane, Wash., April 27, 1920.

My dear Mrs. Moore:—

Your letter came yesterday, and brought me the first news of our loss. I am stunned by this act of Providence. It seems that such as Mary Clokey Porter can not be spared; yet there is no place for questioning in our faith, and there is no doubt the heavenly Father knows best what is best for her and for us. I wish we might all have done as much and as well as she has for the Kingdom. Her life will be a mighty power in the lives of our women, and I for one feel that mine is rich beyond expression in having known one so wholly given to the Lord's work. It seems inconceivable to have an annual meeting without Mrs. Porter on the platform receiving the Thank-Offering bearers as they come up the aisles of the Convention church.

MISS LILLIAN M. ROBERTSON.

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Mrs. Porter loved God. She loved people. She seemed to live the thought of John Wesley—"God is a thousand consciences." She was human as one could be. Whether you met her in her own hospitable home, in your office, or in the busy rush of the General Convention, you were assured that she was deeply interested in you, your wife, your boys, your girls, your home, and your life's work. But you could not doubt her supreme devotion to God and her consuming desire to serve and please Him.

She loved her Saviour and served her Lord. She was Mary and Martha in one. She was Lydia or Dorcas in turn as duty called. Shakespeare tells of two persons who conceived for each other a supreme affection as soon as they met. He says, "At the first glance they had changed eyes." There seemed to have been an exchange of eyes between Mrs. Porter and her Lord. She was constantly looking out for the interests of His Kingdom. Unceasingly she sought to please Him.

All the work of His Kingdom was dear to her. She labored alike for the salvation of India, Egypt, and the Sudan. She longed and labored for the uplift of the Mountain people, the Freedman, the Indian, the Mormon, the Foreigner. The whole work of the whole Church was on her heart. She loved to work for the United Presbyterian Church as well as to work in it. She was interested in the whole program of God. She held an official place in the Interchurch Committee. There was in her life a persistent, practical, sympathetic energy for God and the work of His Kingdom.

But suddenly there is a click of the phone. You listen. A tremulous voice calls, "Mrs. Porter is dead." In your amazement you remonstrate that "Just last night she led in prayer at the Convention." The voice insists, "She is dead."

She is not dead. She lives today in glory. This physical death does not end life. It releases life from its earthly, physical, human limitations. Physical death is only the black servant who opens the door of the King's palace and ushers the newly arrived guest into the presence of her Lord.

It is life, not death, which today engages our thought. One has said, "It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live." Mrs. Porter lives beyond this physical death.

She lives, also, in her works. Do you suppose for one moment that the W. C. T. U., the General Missionary Society, the Women's Board, the Young People's Christian Union, and the many other organizations she helped to inaugurate and perpetuate, will cease? Will the Junior Missionary Society disband? Will the Thank-Offering fail?

This departure of Mrs. Porter is, however, a solemn and startling reminder that this earthly life is at best short, and physical death is certain. Many such reminders have come recently in the ranks of our Church leaders. Within a few weeks the call has come to Revs. W. C. Comin, Curtis Stevenson, E. C. Little, and J. A. Duff, and today we are called to pay a tribute to Mrs. Porter. These lives varied in length of years, but each was a full life. A few months ago we had the short December day; we are now drawing near to the long June day, but each day fills its place in the calendar. Each of these lives has filled its place—performed its part in God's eternal plan. They have gone. Not many years ago there were none of us here. In a very few years there will be none of us here. It is ours to use life. The time is short. We are here today —tomorrow with God. Dr. Joseph Cook says, "Life means—tender Teens, teachable Twenties, tireless Thirties, fiery Forties, forceful Fifties, serious Sixties, sacred Seventies, aching Eighties, shortening breath, death, the sod, God."

In a sense I am helpless to speak a word of comfort to this bereaved brother, Mr. Porter. Human words will not cure a sorrow of this kind. But on behalf of the Board of Home Missions which I have the honor to represent in this service, and personally, I wish to assure him that so far as it is possible for friends to do so we share in his sacred grief. We are sad but we are not rebellious. For her to live—Christ; to die—gain. May I recall for his comfort the divine Word—Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

MARY CLOKEY PORTER—HER DEPARTURE.

Mrs. Porter was at the Allegheny Presbyterial meeting the 8th of April, where she appeared on the program as a speaker on the "New World Movement." She was quite herself and carried her audience with her as usual. She has been intensely interested in this movement. The next Thursday, the 15th, she was invited to attend the Monongahela Presbyterial meeting to deliver the consecration prayer at the close of the Thank-Offering service. It was my fortune to sit across the table from her at dinner hour, and she engaged in the most interested conversation about all the things that concern us. During her consecration prayer that night she prayed most earnestly for the "New World Movement," and at the close of it she said in her earnest tones, "But, Oh Lord, don't let it interfere with the Thank-Offering." The pastor of the church in which the convention was held took her home in his machine after the evening service. It was a very long trip. When she arrived Mr. Porter was home and she told him about the evening and that she had such a good time, and about the people she met. She told that Mrs. Campbell had announced to her that she had sandwiches for her to eat and had prepared her lunch because they usually had a box supper at those convention meetings. She said to Mr. Porter that she did not have a chance to make a speech but that she had told the Lord all about the Thank-Offering in her prayer.

She reported that she had a bad pain in her eye, and she put on some hot compresses that night. The next morning she was up at 6:00 o'clock and dressed herself and combed her hair and made ready for the day. She told Mr. Porter that she had had this pain all night, and he said he would just call a physician. She objected to that but he did so, and the doctor promised to come as soon as he could. He did not come until about 11:00 o'clock and then he prescribed medicine every fifteen minutes. She went to the library, her own work room, and sat in the big easy chair. The maid came in two or three times to see if she could do anything for her, but Mrs. Porter told her no, that she was alright. The third time she said to her, "Now, Jennie, you need not bother about me at all. I will get along alright. You just go on with your regular work and when lunch hour comes you may bring me an egg and some toast; that's all I will want." So Jennie went away to her room and did her morning work, and when she came again she found Mrs. Porter with her head on her arm on the table in front of her, breathing heavily. She thought she was asleep and spoke to her quietly, but as she did not respond the maid went away thinking Mrs. Porter would get a good rest. She came back past the door in a few minutes and went to her again, and found she was not breathing. She looked up into her face and feared that it was death. She called the next door neighbor woman and the druggist across the street, and then they called Mr. Porter, but it was all over.

What a beautiful home-going! She had even combed her own hair for her coffin, literally dying in the harness, stepping right out of service here into the service that will be eternal in the Glory Land over there. The service was held in the home Saturday night, the 17th, and a memorial service was held in her own church, First Allegheny, Sabbath afternoon. They took her to Springfield, Ohio, Monday morning, to lie by the side of her father and mother.

Mr. Porter says that a few weeks ago she was speaking of the large

Thank-Offering that is to be reported at the convention next month, the largest in the history of the church. She said to him, "Don't you think that now when the Thank-Offering has reached this large sum that I ought to resign and quit the work and let some other younger person take it up?" The Thank-Offering has been her great joy and pride, and we are all so thankful that this year's offering has amounted to one-third more than ever before. It went beyond her fondest hope, and so she went away with her arms full of sheaves, rejoicing.

Of course we do not know what we will ever do without her, but the Lord has someone ready for His work, and we trust Him to raise her up to take the place left by Mrs. Porter. Not only in our own denomination but in many interdenominational relationships she will be greatly missed, but her life has been a joyous service and her death was a beautiful transition.

Sincerely yours,

ANNA A. MILLIGAN.

April 22, 1920.

To thousands of women throughout the country the news of Mrs. Porter's sudden going into the heavenly life came with the shock of personal bereavement. Northfield will not be Northfield without her, nor Chambersburg, Chambersburg. Year after year, as regularly as the summer came, we looked for her at the great Summer Schools of Missions in Chautauqua, Northfield, and these later years, Chambersburg. Her good grey head and her smiling face were a part of the power of the place. Most of all her unfailing spirit of thanksgiving and her unshaken faith in prayer have blessed and uplifted us all.

Among all the remarkable missionary leaders whom it has been my privilege to know, Mrs. Porter's name shines like a star. She had that combination, all too rare, of great spirituality and absorption in heavenly things, joined to remarkable executive ability. Wherever she was chairman of a great interdenominational committee, you knew that the work would be done with outstanding thoroughness and success. She could secure co-operation from many women to a wonderful degree. One proof of this was in the Pittsburgh Jubilee conducted in 1911 by the Woman's Boards of Foreign Missions. In its every detail, in its size, its enthusiasm, its spirituality, and in the size of its Thank-Offering, the Pittsburgh Woman's Jubilee marked one of the outstanding achievements of the entire movement.

Mrs. Porter went to her desk as regularly and faithfully as a bank teller stands at his window. She never spared herself drudgery. She never expected defeat. Steadily, quietly, with superb efficiency, she held to her tasks, and now God has summoned her into larger fields of service. On whom shall her mantle fall?

—HELEN B. MONTGOMERY.

MARY CLOKEY PORTER.

"And He saith unto her, 'Mary'.
And she, turning, saith unto Him, 'Master'."

It is not hard to think of our friend sitting in her quiet room, looking up suddenly to hear the "clear call" from her Master, and finding herself immediately in His dear presence. There must have been the same tenderness and love in His tone that Mary of Bethany and the other Mary knew, for this Mary, too, had made her heart His home.

As I think of the many things one could say of her, for she was no ordinary woman, keen in intellect, able in administration, indefatigable in effort for the highest things, I place first her great grace of love. And back to her came the love of so many. It was always a joy to meet her at our Summer Schools and Federation to which she gave so much of her rich spiritual endowment. She was deeply serious, and yet there was a gay girlishness about her which brightened us all as we worked together, finding, of course, some hard places by the way. How we shall miss her! We do not know how much, for it was not alone her presence that blessed us, but her prayers were with us, and no one who knew Mary Clokey Porter ever so little could doubt her power in prayer.

We sat together only two weeks before she slipped away into that "other room" where we may not follow her just yet. She spoke such comforting words of a dear brother who had gone as suddenly out of my home, and then she told me of her own brother who went also without the sadness of farewell. She dwelt on the mercifulness that spared pain and suffering and rejoiced that there is no fear for those who are always ready to enter into the presence of the King. As we sat hand in hand, talking of the life everlasting, we did not realize that so very soon she, too, would meet her risen Lord.

Her path of life is a bright trail, sunny, sincere, broad of vision, upward as well as outward, she glorified all the relations of life in home and friendships in church and society, and in her dearly loved missionary service. We chose her year after year at Northfield and Chambersburg to conduct our prayer services. She was chairman of the Committee on Summer Schools for the Federation. She was always ready to add one more task to her busy life. If there was some great new enterprise like the Jubilee, the Federation, the Interchurch, she was indispensable. A brave, beautiful soul, she has gone to the place prepared for her.

Our sympathy goes out to those who will miss her daily, her husband and the many friends in Pittsburgh, the local Federation which was so dear to her and the Board which has claimed her deep interest and most faithful service.

MRS. HENRY W. PEABODY.

A TRIBUTE FROM A FORMER PASTOR.

My first pastoral charge was that of the United Presbyterian congregation of Springfield, Ohio, as the successor of the Rev. Joseph Clokey, D. D. For eight years I enjoyed the Christian fellowship and fatherly counsels of that eminent minister and worthy man, with never the faintest shadow of a cloud to darken the path of our friendship; and when he was suddenly called to the communion of the saints in light Elisha's cry as he saw Elijah taken from him fitly expressed my sense of loss. After his death the family of Dr. Clokey remained in connection with the Springfield congregation until one by one they went to homes of their own, or to the home on high. Thus during thirteen years of my ministry I was closely associated with that "elect lady" whom everybody old or young in the congregation, and multitudes in the community, called Mary Clokey. There was no one in all that region more widely known or more highly esteemed for her Christian character and her manifold good works.

While yet a young girl she became teacher of the Infant Class of the Sabbath School then under her father's care. So she began her service in the Lord's vineyard, and from that beginning her work enlarged until there was no good cause in church or state to which she did not contribute in such measure as she could. In her own church and congregation, the Missionary Society, the Mission Band (organized by her), the Choir, the Young People's Societies, and in the community the cause of Charity and that of Temperance commanded her talents and shared in her prayers.

Several years before there was an organized effort in any of the churches to enlist the interest distinctively of the young people there had been established a young people's prayer meeting in the Springfield congregation, in the founding and conducting of which our friend had a great part.

Her resourcefulness was equal to her zeal, and to this fact by the blessing of the Lord which she ever earnestly sought was due the invariable success of her undertakings. Those of us who were familiar with her work in former years have never been in the least surprised at the growth and accomplishments of the Thank-Offering Department of the Women's Work in our Church.

She will be greatly missed by many. May her good works so follow her here and now that there will be on the part of others still in service earnest imitation of her zeal, and steadfast following of her example even as she followed Christ.

REV. JOSEPH KYLE, D. D.,
President Xenia Theological Seminary.

Spokane, Wash., April 27, 1920.

My dear Mrs. Moore:—

Your letter came yesterday, and brought me the first news of our loss. I am stunned by this act of Providence. It seems that such as Mary Clokey Porter can not be spared; yet there is no place for questioning in our faith, and there is no doubt the heavenly Father knows best what is best for her and for us. I wish we might all have done as much and as well as she has for the Kingdom. Her life will be a mighty power in the lives of our women, and I for one feel that mine is rich beyond expression in having known one so wholly given to the Lord's work. It seems inconceivable to have an annual meeting without Mrs. Porter on the platform receiving the Thank-Offering bearers as they come up the aisles of the Convention church.

MISS LILLIAN M. ROBERTSON.

THE NEED FOR SABBATH DAY LAWS.

By Larimore C. Denise, Assistant General Superintendent National Reform Association, Pittsburgh, Pa.

THE SABBATH laws of many States of the Union are in danger of amendment or repeal. In some States they have already been weakened or destroyed.

Abraham Lincoln issued his famous order on Sabbath observance on November 15, 1862. It read as follows: "The President, Commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath day by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people and a due regard for the Divine Will, demand that Sabbath labor in the army and navy be reduced to the measure of strict necessity."

Upon America's entrance into the Great War, President Wilson quoted this order of Abraham Lincoln as that under which our army and navy should act both at home and abroad.

It would be hard to improve upon or to shorten the four-fold argument for Sabbath observance here presented: the necessity for Sabbath observance for the well-being of man, the right of the Christian to enjoy his weekly worship, the fact that this is a Christian nation, and the will of God.

The law of the Sabbath rests not only on the divine command, "Remember the Sabbath day to keep it holy," but also on the nature of man. It was given for his well-being.

The body needs one day of rest in seven. Man is a six-day animal. As an eight-day clock must be wound weekly if it is to keep good time, so man's body must have a weekly period of rest and recuperation. This has been scientifically demonstrated by Prof. A. Haegler, of Switzerland, who by the use of a sealed room with the careful measurement of the carbonic acid gas exhaled and the oxygen inhaled, has proven that a working man does not recover sufficient energy by his nightly rest to make up for energy lost during the day. His conclusion is that, "to overcome this deficit and to prevent the ruin of the health, it is necessary to have a regular and complete day of rest every week."

The mind should have one day of rest in seven in order to attain its best development. The medical school at Harvard proved this to the satisfaction of the scientific world by comparing the mental reaction of two groups of students, one of which studied six and the other seven days in a week. Those who gave six days to mental effort and one to mental relaxation far surpassed those who studied seven days continually.

The home man needs one day of rest from daily toil. The Sabbath is the chief home day. It is the only day in multitudes of homes when children and parents are together. Can we have the best development of happy home life when the bread-winner has no day at home with his family? Is there sufficient opportunity for domestic life when the father labors every day the year around at the movie house or the amusement park, in the mill or store, on the train or trolley? We must preserve the Sabbath for the sake of our families.

The soul requires the preservation of the Sabbath. The spiritual nature must have time for cultivation. This time must be uniform in order to afford the church opportunity for such cultivation. Morality is the basis for personal and national happiness. It is a lesson of history that morality and Sabbath-keeping go hand in hand.

The right to worship according to the dictates of conscience is one of our foundation stones as a nation. The right of the Christian soldier to a time for worship and fellowship with God was recognized by Lincoln as essential. The law of rest for all is essential if there is to be certain rest for any. And this law is also necessary if public worship is to have adequate protection. Without Christian worship there will be lowered ideals, weakened morality and national decay.

Those who have conducted religious services for any length of time in states having strong Sabbath laws and those with lax laws realize how much easier it is to secure attendance and to keep the moral tone elevated where the law protects the Sabbath, rather than where it makes interference with public worship easy. Many Christian men who want to attend church are kept from it by the pressure of their daily employment.

This nation has been declared by its Supreme Court to be "a Christian nation." It was founded by Christians for Christians. Because it has been and is a Christian nation, multitudes who are not Christians have flocked to it. They came as its guests and remain as its citizens. Some of these desire to change its customs and its laws to conform to those of the countries from which they came. Not in all respects, Oh, no! But in respect to those matters which relate to the personal preference of those who have come to us from abroad. They came as Jews, agnostics, or Mohammedans. We cannot legally interfere with their religious beliefs but we can and do insist that they must conform to our institutions and laws. And we should resist by all legal means any effort to make this nation anything else than Christian in law and institution. Only by obeying the laws of God can we reach our best as individuals, as families and as nations. We must keep the Sabbath law of rest if we are to make the most of our national possibilities. Lincoln does well to demand Sabbath observance on the ground of our Christian character as a nation.

But after all, Lincoln's final word should settle our attitude, "A due regard for the divine will." And this is that will: "If thou shalt take thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable;—and shalt honor him, not doing thine own ways or finding thine own pleasure,—I will make thee to ride upon the high places of the earth."

The dangers which beset the laws of the Sabbath come chiefly from four directions: from great industry, from small shop-keepers, from radicals and from dealers in amusements.

Certain great corporations have been violators of the Sabbath laws of men and God. They have thought more of dividends than of divine approval, of production than of the producer. By breaking laws with impunity they have encouraged their amendment or repeal.

During the early months of the World War, England felt it necessary to produce munitions with the utmost speed. So she adopted a seven-day week. Production fell off. A commission of investigation was appointed and after thorough consideration it recommended a six-day week. The adoption of a six-day week led to increased production.

Canada had a similar experience with a similar result and now has a strong Sabbath law as a consequence.

In the United States a large proportion of the great industries reduce work to a minimum on Sabbath but some have not yet seen the wisdom of so doing. Consequently thousands of men are unnecessarily employed on Sabbath.

One manufacturer who said that Sabbath work was essential because "the process demands it," was told that he must have the wrong process, for God would not make the best process one which would necessitate the violation of His own laws. Later events proved the truth of that assertion and under the better process the mill is closed on the Sabbath.

A recent tribute to the scanctity of the Sabbath comes from John G. Shedd, President of Marshall Field & Company, one of the greatest mercantile institutions of the world. These are his words: "During fifty odd years of business, Marshall Field & Company never have advertised in Sabbath newspapers. They have followed the rule that six days for labor and the seventh for rest was best for employer and employee. We regard Sabbath advertising as an unnecessary infraction of this very wholesome, many centuries old, religious dictum which we are glad to follow.

"We are said to have the most wonderful display windows in the world, covering four sides of a block. The curtains of these windows are lowered from Saturday night until Monday morning, though we have been urged by many people to allow this display to go forward on the Sabbath day."

A second danger to our Sabbath laws comes from small merchants, chiefly of foreign birth, who sell soft drinks, groceries, cigars and other merchandise. Many of these are forced to keep open by the competition of their neighbors and will gladly close if assured of similar action by their neighbors. Some of these men assert that they keep open for the sake of church people who patronize them before or after church service. Is it a sin to sell certain articles on Sabbath and right to buy these articles? Consistency on the part of church people would go far to closing many stores on the Sabbath day.

Another enemy of the Sabbath law is the radical socialist. The North American of Philadelphia regards these as the most dangerous group of opponents of our Sabbath laws. In a recent editorial we read: "By far the best organized and most powerful of the agencies working for an open Sabbath is Socialism, together with Bolshevism and all of the elements of social revolution. These forces favor a breaking down of the restrictions, not alone because they want the masses to have greater liberty, but because they hope thereby to undermine the authority of the church and detract from its support and restraining influence. They regard the church as the most formidable obstacle to their cause, because it is the great conserving, stabilizing force in modern civilization and they must overthrow it in order to revolutionize society."

The chief danger to our Sabbath laws, however, comes from the moving picture and other amusement dealers. The movie interests are said to be the fifth largest in the United States. They are, usually under cover, making every effort everywhere to allow the opening of the moving picture houses on the Lord's Day. They are succeeding only too well. The argument for the movie is based on

REDWOOD IN CALIFORNIA.

YAKIMA ORCHARD IN FULL BEARING.

Note the handsome little girl and big peaches. Go to the Northwest!

the assertion that people have nothing to do and no where to go on Sabbath and need the movie for entertainment and relaxation. But the increase of profits is the real reason in the mind of the amusement dealer.

The holiday Sabbath always increases Sabbath work and leads to more and more of it. It means work for ticket sellers, ticket takers, policemen, trolley employees and many others. When Sabbath becomes a day of amusement for some it becomes a Sabbath of work for others. A holiday Sabbath for the classes means a work-a-day Sabbath for the masses. If we let in Sabbath movies, why not Sabbath baseball, Sabbath football, Sabbath theatres, Sabbath races, Sabbath fairs, Sabbath pool rooms, Sabbath stores, Sabbath factories? Where shall we draw the line? Sabbath play opens the way for Sabbath work.

In combatting these interests it is essential that all churches and reform agencies should combine. Only by united efforts can strong laws be preserved and weak ones strengthened against those who would destroy the Sabbath of peace for the sake of the Sabbath of pleasure, who love the lure of gold more than the law of God, who prefer riches to righteousness.

There is no adequate law for Sabbath observance in the District of Columbia. A bill is now before Congress which, if enacted, will remedy the defect—the capital of a Christian country without a Sabbath law. Letters to Congressmen will help to pass this law. The selection of members of the State Legislature who will stand by the Sabbath is also essential.

REAL CHRISTIAN CITIZENSHIP.

By James S. McGaw, General Field Secretary National Reform Association, Pittsburgh, Pa.

CHRISTIAN CITIZENSHIP that is real is born of God. It is an expression of the new birth. Christ's redemption for the individual includes the transformation of the whole man in his whole nature. In his physical nature, giving him a better body; in his mental nature, giving him a clearer intellect; in his social nature, making him a better neighbor; in his political nature, making him a better citizen. "A new creature in Christ Jesus" steps into the political arena—a Kingdom man with his highest allegiance to Jesus Christ.

He accepts citizenship seriously and feels that God and man are to be served as earnestly and devotedly in the civil sphere as in the ecclesiastical. He beholds the dominion of Christ as a Kingdom without a frontier not only including all men and all nations but man in all his relationships and society in all of its departments—the family, the church, the business world, the social world, the state and the nation.

There are no secular areas on Christ's map nor in the life of the real Christian. His religion is related and applied to every phase and experience of his life. Whether he eats or drinks or whatsoever he does, it is to the glory of God.

AN OPTOMIST.

He is always a genuine optomist. He believes that "the earth is the Lord's and the fulness thereof: the world and they that dwell therein." That this is not, never was, and never will be, the Devil's world. He has been a usurper from the beginning. The only thing he will ever inherit is Hell which was prepared for him and his angels. And he will not even control that. This may be a wicked age but this is God's world.

He accepts the truth that the nations of the earth have been given to Jesus Christ as the reward of his finished work and that "He must reign until He hath put all enemies under His feet," That the great divine event toward the whole creation moves is the consumation when "the kingdoms of the world shall become the Kingdoms of our Lord and of His Christ." He feels that in all his civic activities he is to make his contribution toward that end.

SOCIAL AND CIVIC BETTERMENT. A CITY MISSION SCHOOL.

SOCIAL AND CIVIC BETTERMENT.

He is convinced that the Kingdom of God is the best social and civic conditions under which human beings of all lands can live. Underneath the complaining and discontent of the times he hears in the heart cry of the groaning creation the conscious or unconscious prayer, "Thy kingdom come," and he preaches Christ as the only cure of the world's unrest and His Kingdom as the only panacea for all social ills.

LAW ABIDING.

Illuminated by the Spirit, he catches a new vision of Romans 13:1-7. Citizenship becomes a holy thing and a joy. "The powers that be are ordained of God." Civil government is therefore an ordinance of God and the public magistrate "the minister of God for good to the people." He feels his responsibilty to God in obeying to law, pays his taxes as readily as his tithe and reverences the officer in the civil sphere with the same grace as the clergyman.

A REFORMER.

He does not have to be coaxed into reform work. He is by his renewed nature opposed to all national sin and devoted to all work looking toward the establishment of national righteousness. He feels intensely his individual responsibility for the character of the state and the welfare of the people under his government. He will be ready with the heroism of the ancient prophets, show the nation her sins and as manfully help her to mend them.

When bad men combine, good men must organize and he will always be found in their ranks, giving his talents, his energies and his means. When he casts his ballot he expresses his personal opinion and conscientous convictions and does it as in the sight of God.

FAMILY RELIGION.

The primary sin of all ages and especially of this age is irreverence. This is the reason it is made the first petition in the prayer given to the disciples. The child who is not taught reverence for God in the home will not likely reverence or obey his parents, his school teacher or the laws of the State. He is a candidate for the anarchist mob. The real Christian citizen will Christianize the divine institution, the family. He will have religion in the home, set up a family altar and exercise righteous discipline in his household.

It was such a home that Robert Burns describes in "The Cotter's Saturday Night," when he portrayed the family worship and then adds:

"From scenes like these old Scotia's grandeur comes,
That makes her loved at home, revered abroad.
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

The decline of the family altar is a national calamity and national reconstruction must begin in the home.

THE BIBLE IN THE PUBLIC SCHOOLS.

He favors the Christianizing of all civil institutions. Most certainly the public schools where the citizenship receive their training. In a day when seventeen States have no Bible on the teachers desk it is not difficult to understand the origin of our home-grown anarchy now rampant in the land. It requires an atheist or an infidel to make a Red. We have sown the seeds of secularism in public education for two generations and are now reaping hell's whirlwind of crime and anarchy.

The Bible in every school room, read morning by morning, means more in the long run for national defense than all the far flung navy and standing army we can possibly organize.

The real Christian citizen will not allow the sophistries of the enemies of the Book and the public school to dissuade him from his purpose to join the hosts of those who would put the Bible on every teacher's desk, behind the desk a one hundred per cent American teacher and insist on a curriculum guaranteed to produce a loyal American citizen.

THE SABBATH.

He will always keep and maintain the American civil Sabbath not only as an ordinance of God but as a heritage from our forefathers, a bulwark to the state and the safeguard of society. He will meet with fortitude all the assaults of those who for ecclesiastical or commercial reasons would break down existing Sabbath laws and observance. There is not a State in the Union where the foes of the Lord's Day are not busy and there never was a greater demand for real Christian citizens to rally to its defense. The moving picture interests are now making a desperate effort backed by millions of money.

THE SANCTITY OF THE MARRIAGE RELATION.

The family is the unit of the nation. Yet we grant more divorces per capita than any other nation excepting Japan. We have fifty-one marriage and divorce codes and they are all different and only one set Christian. The Christian citizenship of the land must battle for a uniform marriage and divorce law based upon the law of Christ.

MORMONISM.

The anti-Christ with its bogus kingdom of God on our western plain is an ever growing menace to the welfare of America and the world. No real Christian citizen will either shut his eyes or keep silent and inactive toward this system of iniquity with its pagan religion, treasonable oaths, polygamous practices and disloyalty to the United States.

THE ENTHRONEMENT OF CHRIST.

We use the term because it is shorter. Christ has been enthroned by God as the Universal King and on His head are many crowns. But the nations have not accepted Him or acknowledged Him as their Governor. Loyalty drives every real Christian citizen into the great army of Christian people of every name, from coast to coast, who are praying and working for the Christianizing of all of our civil institutions and the national confession of Christ by America before the nations of the world.

A BAPTISM OF THE SPIRIT.

We pray for an outpouring of the Holy Spirit for service. By which we generally mean an enduement for the purpose of carrying forward the work within the sphere of the church. But in this hour of world reconstruction we need a baptism of the Holy Spirit for citizenship. We need more of the Elijah and John the Baptist type of Christians who will thunder the Kingdom of God to the state and nation.

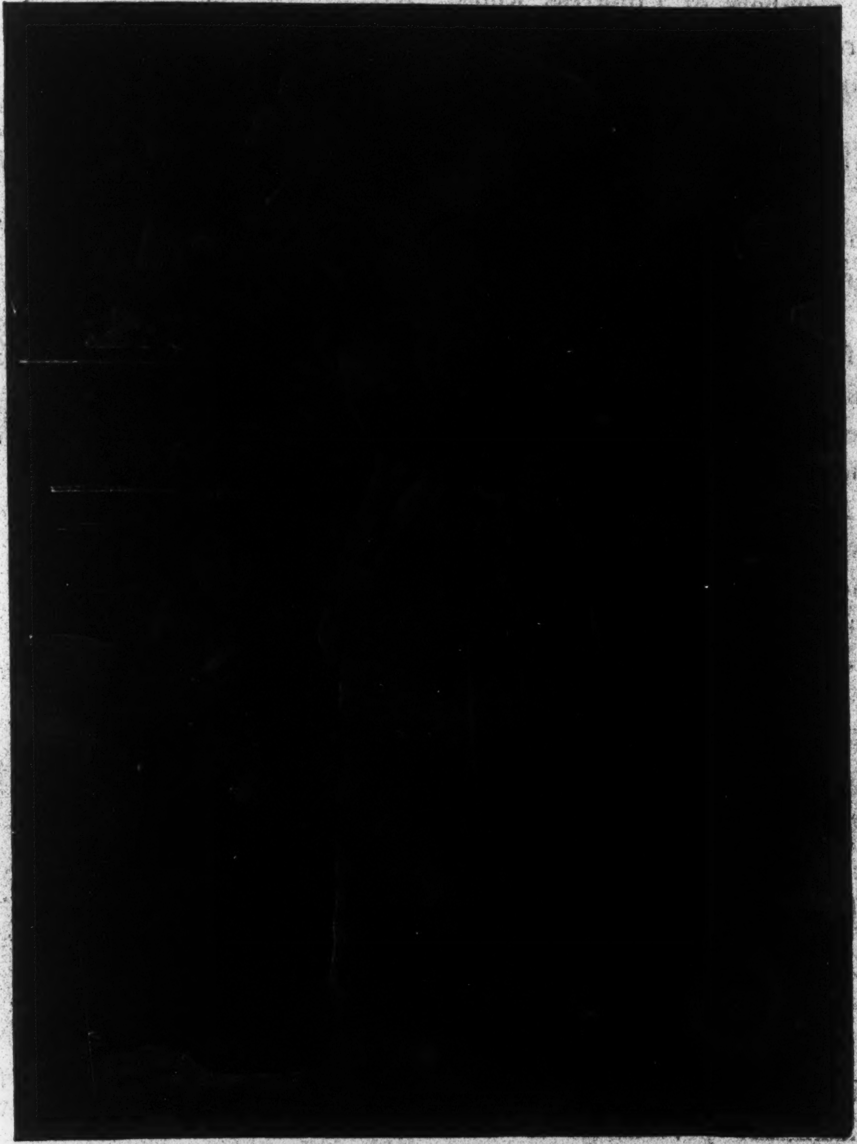
We must have nation wide proclamation of the civic gospel contained in that one-third of the Bible which is God's specific message to nations. In order to stem the tide of anarchy and equip America for the moral leadership of the world a nation wide revival of our national religion is paramount need.

Nations are to be born in a day. It will be by the proclamation of the Word and the application of the Holy Spirit to the national mind and conscience. Nineveh repented under the preaching of Jonah. America can be brought to repentance and confession. His Word will not return unto Him void. A baptism of the Holy Spirit will produce the real Christian citizens who will do this work.

THE CHALLENGE OF THE CITIES.

By Sallie E. Dickey, (Home Missionary), Alliance, Ohio.

IN THESE days of Bolshevism in action, in Europe, and of labor unrest and many strikes and with a tendency, in some, to bomb throwing and anarchy at home, our eyes naturally turn to the cities, our commercial centers and thickly populated areas, for a solution of the problem. Some blibly settle the question with "These foreigners are a menace to our civilization, and ought to be deported" and thus throw off responsibility by putting the blame on some one else. But to those who have thought the subject through these "foreigners," these strangers in our midst, are the problem itself and not the solution of it. They came to us, at our invitation, in faith and hope, many of them in love, looking for sympathy and understanding and instead have found us cold, unsympathetic taskmasters, careless alike of soul and body; is it any wonder that, now, they look with suspicion upon our sudden efforts at "Americanizing" them? Our attitude has been, and too often is, shown in a single word, "Chink," "Dago," "Hunkey," "Wap," "Nigger" or just "dirty foreigner."



THE STRANGERS AT OUR DOOR.
This newcome from Italy is bringing her clothes to America in a bundle instead of in a trunk. Holding things on your head is a splendid way to keep from stooping. Perhaps that is why the women of Italy and other countries where people carry things in this way usually stand so much straighter than we do.

Recently we have been brought to realize that the Alien population of our country is a factor with which we must reckon, and seriously reckon, for a very large number of them have come to us to stay; the first census of the United States was taken in 1790 and shows less than 30,000 families. Speaker Cannon found 135 members of Congress whose names were not found among those 30,000 "first families" of America; there was no Burleson there and no Houston, there was no Edison and no Carnegie, nor Astor; there was no Funston and no Pershing; nor was there a long list of other names that are truly loyal and truly Christian; two other names not found there are almost household words and mean to us the very acme and essence of loyalty and Christian Americanism—Roosevelt and Billy Sunday. All of these and a host of others have been Americanized and many of them Christianized.

In the decade before the outbreak of the great war 10,000,000 came to our country as immigrants; of these 3,000,000 returned to their own countries and 2,500,000 gave formal evidence of becoming American citizens; what about the other 4,500,000 not accounted for?

A large part of the population of our large cities are foreign born or are children of foreign born parents; in New York City 78.6 per cent, in Boston more than 75 per cent, in Cleveland 75.8 per cent, in Chicago 77½ per cent and in the mining centers the percentage is still higher. There are in our country today 15,000,000 people above fifteen years of age who cannot speak English and five and one-half million over ten years old who cannot read or write in any language.

Of these foreigners coming to our shores, not including Hebrews, 75 per cent come from agricultural districts in their own countries; only ten per cent of them ever reach farms here, (and every year our farmers cry louder for harvesters), the rest of them are "herded" into mills, mines and factories in the East and Middle West, or are "huddled in construction camps and live in filthy box cars or vermin ridden barracks" far from school or church. Heretofore the saloon, only, was available for instruction or sociability; now that that is gone what is taking its place? It is not from choice that these friends thus live; ignorance and necessity have driven them there and ignorance and necessity keep them there.

A TYPICAL "LITTLE MOTHER"
NEED FOR SOCIAL SERVICE.

The Immigration Committee, a short while back brought out some startling facts. They found that "fully one-half of our Alien population use all rooms as sleeping rooms" and that the number of persons to a room runs as high as 8 or

10, and this overcrowding, again, is not due to preference but to necessity. Three or four years ago a federal expert fixed as the amount necessary to keep a family in decency, $900.00 a year. (His figures will have to be considerably revised now with prices as they are). But the man of the family finds himself unable to earn sufficient to keep the family and so his wife turns in and helps out by taking boarders and letting rooms; her earnings, added to those of the man still fall short of a sum sufficient to keep them and then the children are put to work in factories, in silk mills, in the home. For the very tiniest, often not tall enough to look over the table, is put to stringing beads, endless chains of beads, and flowers, hundreds of dozens of them, from morning till night till the tired little heads droop and tired little eyes close and then tired little hands relax their hold on flower or bead. Where is there, in a home like this, for the young people to entertain friends, for a man to meet his pal or for the children to play? For the girl there is the dance hall; where else can she go? Heretofore the men went to the saloon; they now complain that there is nowhere to go. Is it any wonder that to one of them, once in a while, comes the notion that a bomb placed under some man's comfortable house would afford some diversion? For the children there is the street.

ITALIAN STEEL WORKER.

Who is to blame for these conditions? When trouble of any sort arises or difficulties develop we are accustomed to put the blame onto the "ignorance, incapacity, and ingratitude of the Alien." Is the fault with the material altogether or might it be that the "melting pot" itself is somewhat to blame? A colony on Barren Island, within the city limits of New York, has in their families three hundred children of school age and not a school of any kind. We remember the riots, about three years ago, in East Youngstown, a suburb of Youngstown, Ohio, a committee, appointed to look into the cause of the riots, found there a colony of 9700 Poles, Lithunians and Serbs; of these only 462 were voters. There were 1102 children in the schools, 825 of whom were in 1st, 2nd, and 3d grades; there was no kindergarten and no night school. The Superintendent of Public Instruction was asked about this phase of the matter and he said the Board of Education had refused a dollar to teach foreigners; but stranger than all and harder to believe, there was not a church there. No Catholic church, no Protestant church and no Greek church. I have since learned that there is now one church there, a portable Baptist church, and the last census reports considerable increase in population also.

Working for the betterment of conditions among our Alien friends are the Neighborhood Houses, the Y. M. and

Y. W. C. A., the American Bible Society, and the church.

The Neighborhood Houses provide a social meeting place, and clean amusements—wholesome pleasure and recreation—and with provision for their spiritual needs this is the ideal way to work and it would meet the need provided there were many of them.

The Y. M. C. A. and the Y. W. C. A. work is almost wholly secular, very largely educational with Bible classes now and again.

The American Bible Society is doing a wonderful work by putting into the hands of all, coming in through Ellis Island at least, a copy of the Scriptures in his own language; the reflex action of Christianizing these friends from other countries on our Foreign Mission work is illustrated in the following: A man coming into New York through Ellis Island was offered a New Testament in his own language. He looked closely at the man who offered it and then said, "Were you here 26 years ago? I think you are the same man, yes, you are the same man," then he went on to say, "Twenty-six years ago I landed here, a stranger, and you gave me a New Testament in the Swedish language, just as you offer one now; I read it and became a Christian; after a few years I decided to be a preacher and for twenty years, now, I have been preaching the Gospel."

And then the church, mother and provider of all these others, is doing something; there are missions here and there in the large cities and each mission is doing wonderful things, but all these institutions together have not yet touched a tithe of the need.

Are these "Strangers" among us a menace to us? Are they not, rather, a challenge? It seems as though the Master might have said, "I commissioned my people to take news of me and of my love and forgiveness to the nations but nearly two thousand years have gone since then and a billion of my lost children in the world today have not yet heard of me! My people are so slow to go! I will send the nations to my people and they will tell them there in their own country."

Surely this is a challenge to us, to give to these that He has brought among us, as speedily as may be, the knowledge of their and our living, loving, saving, and serving Saviour, Jesus the Christ!

In these cities the challenge comes to us from every nation of the world, for living among us there are Africans, Armenians, Bohemians and Moravians, Bulgarians and Servians, Montenegrans, Chinese, Croations, Slavonians, Cubans, Dalmations, Flemish, East Indians, English, Finnish, French, German, Greek, Hebrew, Italian, Irish, Japanese, Koreans, Lithunians, Magyars, Mexicans, Pacific Islanders, Polish, Portuguese, Rumanians, Russians, Ruthenians, Scandinavians, Scotch, Slavoks, Spanish, Spanish Americans, Syrians, Turks, Welsh, and West Indians.

"I followed Him out to the ocean's rim
Where the ships of the world at anchor swim
And He showed me the flood of the immigrant
tide
The human surge through our portals wide.
'Welcome these to your arms,' He said,
'These are the peoples for whom I bled.
Build them into your nation's life,
Use them as men, with immortal life;
Give them the gifts I have given you;
This is your cross, and your glory, too!'"

THE CALL OF THE MOUNTAINS.

By Rev. W. J. Giffin, Superintendent of Frenchburg College,
Frenchburg, Ky.

WHENCE COMES the call of the mountains? Had the writer been asked this question three years ago he would have answered, "From the mountain people." The reading of missionary literature had given the impression that the people were seeking to avail themselves of every opportunity to secure the privileges of Christian schools. Two years of observation and experience lead us to answer differently today. It is true that many are seeking such opportunity but it is not true of the majority. There are great numbers who must yet be lead to desire more of the things which life holds for them. The call of the mountains, like the call which comes from every section of the world today, is from our Master, Himself, and it arises out of a great need.

What is this call? What is the greatest need of the mountains? When we note that there are entire counties without one rod of hard-surfaced road, and but four miles of graded road; that there is one county of Kentucky in which, it is said, there is not a single wheeled vehicle, we are inclined to answer "Good roads." When we observe the illiteracy, the absence of the newspaper and magazine, and the thousands of children who never pass beyond the fifth or sixth grades in school, we are impressed with the very great need for education. When we look upon the struggles against poverty and misfortune we realize the need, in many cases, for material help. When we are reminded that in the State of Kentucky, last year there were 1400 school children without a teacher and 1500 more taught by teachers without certificates; that in some counties there is but one educated, licensed physician and one ordained minister, we may say that there is a call for leadership. Along all these lines there is an imperative need. But, fundamentally, the call which comes to the Church is not for material things. The call of the mountains is not different from that which comes from other sections of the world.

The Mountaineer is a true American; he is our brother and his need is not different from yours and mine. Look upon two pictures. I see a man who has had little opportunity for an education. He struggles against poverty and is isolated, by circumstances, from the outside world. The powers within him are dormant and he accepts his lot and lives on, never realizing that there is more for him in life. The other picture is that of a group of society ladies, steeped in wealth, who in their endeavors to find something new with which to entertain themselves, give a "dog party," set their "poodles" in high-chairs and employ servants to wait upon them, when thousands of children in the mountains are cold, hungry and without an opportun-

SCHOOL BUILDING, FRENCHBURG, KY.

ity to receive an education. The Mountaineer, the society woman and thousands of others between these extremes need one and the same thing, and it may be expressed in one word, "vision." All need to see the real meaning and possibilities of life and service. Abraham Lincoln was born in a log cabin among the mountains; he caught the vision and went to the Presidential Chair. Another boy of Eastern Kentucky received a vision and became fuel administrator of a large mountain area during the late war; a third who had an ambition kindled within him is now the pastor of a large church in Louisville; a fourth received a vision of the possibilities of life, and, through self-education has become the successor of Dr. Gunsaulus as pastor of a large church in Chicago.

The Mountaineer in qualities of heart and powers of mind, is the equal of his brother in Youngstown and Pittsburgh. Arouse within him an ambition. Give him a vision and he will build his own roads, furnish his own leaders, build his own schools and churches, and solve his own problems. The call of the mountains is a call for vision.

How shall this vision come? The state is beginning to realize his need. The state will help build the roads; the state is going to provide for better schools and better teachers. But, the mountains call upon the church to stamp upon her people true ideals and principles of life and service. It is not the statment of a pessimist that we are educating God out of the United States today. Contrast the Christian sentiment found in the school readers of a generation ago with the fairy tale of the present. Note the striking absence of moral teaching and the name of God and Christ from our text-books. Observe the prohibitions placed upon the use of the Bible in our schools and the crowding out of religious exercises in the public school, the col-

INTERIOR OF A MOUNTAIN HOME.
The valuable coverlets are here shown—almost a lost industry.

lege and the university, and you will recognize the truth of this statement. If the church does not stamp the rising generation with higher ideals of truth, honesty, purity and unselfish service, it will not be done. The mountain people are almost one hundred percent American. Let us give them, through Christian education, a true vision of life and they will bless the world.

This vision must be presented in concrete form through the life and work of consecrated men and women. The greatest hindrance to the work in the mountains, as elsewhere, is the lack of men and women who will invest an entire life in this cause; who will identify themselves wholly with the people and make them feel that they are our brothers and sisters, bone of our bone and flesh of our flesh; that their interests are our interests; our flag, their flag, and our hope, their hope.

The writer desires to express confidence in the mountain people. The longer we have been with them and studied their condition, their needs, and their possibilities the more we have learned to appreciate their worth. We voice the conviction that the call of the mountains is a call for the vision which Christian education only can give. Let this be given in concrete example and in consecrated service and the Mountaineer will take an honored place in every department of our educational, professional, political and religious life.

CHRISTAIN EDUCATION IN THE NORTHWEST.

By Rev. W. A. Stevenson, A. M., Ph.D., Pastor First United Presbyterian Church, Spokane, Wash.

AS CHILDREN we were over and over told the stories of the origins of Yale and Harvard. Rev. John Harvard founded Harvard College and Rev. Elihu Yale founded Yale for the purpose of training up Christian leaders.

The Protestant Church in America has never been a Cathedral building, but rather a College Building Church. If the origin of the Colleges and Universities of America was examined into, it would be ascertained that three-fourths of them had their origin in the Christian's Church. Many of them, like Whitman College, the seed which was planted and cultivated by the Christian Church, have since coming into maturity, to their discredit, cut off all denominational connection claiming at the same time to be Christian. But their origin was in the Christian Church, real blood, money from Christian homes founded them and nursed them through their dependent years.

Those colleges which have remained true to the parent churches have been a great advantage, a great asset to the founding Church. Look at Congregationalism in New England. See how it flourished there as long as Yale and Harvard were true to the Word of God. There was a time when Congregationalism had almost a monopoly upon the religious activities of New England and, by the way, New England was producing great men for the nation in those days. Think of Horace Mann as a case in point.

I want to speak of Olivet College in Michigan, for I know of its usefulness at first hand. Father Shephard and a faithful few went north from Oberlin in prairie schooner wagons praying as they went that God would direct them and arrest them in their journey. The trees of the forest between Oberlin and Olivet were blazed by prayer till finally God unmistakably revealed it to that faithful band that Olivet should be founded when it was located. Now see what happened in Michigan! Congregationalism grew by leaps and bounds for the next forty years. Why? The Church and the College were reacting on each other.

TOURISTS' BRIDGE IN OREGON WOODLAND.

But why give statistics and cull illustrations to prove what every one who has looked into the thing knows already to be true. The Church founds the College, the College takes the young people of that particular Church, trains them, educates them, inoculates them and sends them forth as the leaders in the community surrounding the College. They become evangels and the Church founding the College grows.

Some of us have been pioneering in the Northwest for a quarter of a century or longer. We have been holding on and doing our best; the odds against us. When the New World Movement was projected we were openly told by Rev. M. E. Dunn, D. D., Synodical Superintendent of Missions of the Columbia that in the ten millions proposed to be raised that there would be at least a half million for a United Presbyterian College to be located somewhere in the Synod. It was hinted that perhaps it might be made a million if we called loud enough. Evidently "someone has blundered" or the "connections have become loose" for in the sixteen millions asked for we find no mention of the million for our College made. Why? The other Colleges have in their requests for enough to bring them up to the standard of the "hour" but there is nothing in for the United Presbyterian College of the Northwest.

Our nearest College is Cooper, Kans., four days and four nights ride away.

The distance is prohibitive. Compiled statistics show fifty per cent of college students go less than sixty miles to school. Expense is not the only item. We parents don't want our children so far away from us. We want them home for holidays. We realize that when in College we must soon give them up almost entirely and how fondly do we look forward to holiday vacations. No, friends, Cooper or Monmouth will not do. We should have a College here in the Northwest.

But someone says, why not unite with the Presbyterian Church U. S. A. in the College in these Western states? Again I cite you facts. Look at the experience of the Presbyterian Church U. S. A. in Michigan. Did Presbyterianism flourish when Olivet College was worthy Presbyterian, but mostly Congregational? No. Not until Alma College was founded did Presbyterianism come into her own in Michigan, and see the strength of that Church in Michigan today! Would they go back to that plan? No; never. It is all right for the stronger body but all wrong for the weaker body.

Someone will say, "But there is no available site for a College in the Northwest." That would be a mistake, for the very best site in the Synod of Columbia —the best by far for a real Christian College—has no school of higher learning near it. Neither will any state school of higher learning ever be placed near enough to be a local competitor, for that state has all of its educational institutions located now and they are so located that they will not be relocated in our time at least. This location is situated in one of the most populous sections of the Northwest and within twenty-five years at least half a million people will live within sixty miles of this site.

Real Christian education is the need of this nation today. Higher criticism and half or quarter beliefs will not do. We must have one hundred per cent Christian ideals held up in our Christian Colleges if the leaders of our nation are to be properly trained for the tasks just ahead of us. Our Church has a great duty as well as opportunity. You say, "We are small." Yes, and the smallest thing about the ship is its rudder.

"Come let us reason together."

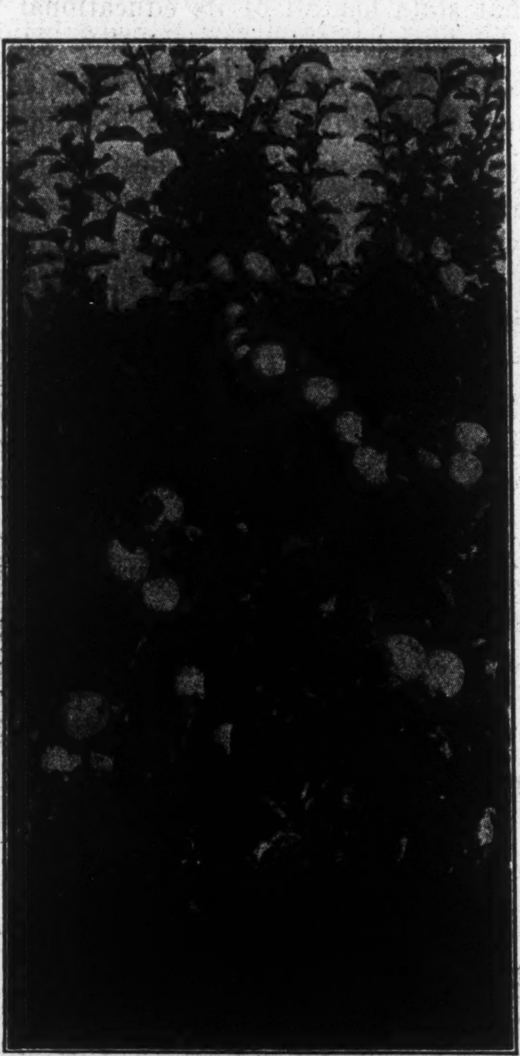
THE MATERIAL RESOURCES OF THE NORTHWEST WITH REFERENCE TO OUR CHURCH.

By Rev. A. F. Kirkpatrick, Burlington, Wash.

ONE OF the first questions that a business man asks, when considering the question of location, is in regard to the material resources of the place. If he is wise, he will not confine his inquiry to the things required in his particular line. This is important, but he knows that the growth and success of any business will be affected by the various resources of the community. The more diversified these are, the more people will come into the community, and the larger the population, the greater the field for his special line. Men do not build great steel mills far away from centers of population, even though there are great deposits of iron ore there.

They do not locate woolen mills on a great sheep ranch.

The same principle may well command the attention of men and women who are planning for the upbuilding of the Kingdom of God. For this there are two things of prime importance. First there must be men and women. The importance of a field will depend on the number of people who will be served by the church. The second thing is, it is not merely the number that are in a place, but the prospect for the future. One place may have 100,000 population and another less than half as many, and yet because the latter has something that will bring many more to it, it may be the most important. One section may have a comparatively small population, but if in the near future it will be crowded with busy men and women, it deserves attention from the forward-looking Christian. A third fact must be kept in view. It is in these newer sections that the greatest success can be attained in the formation of community character. In old sections, life has become fixed to a great extent, and changes come slowly. New England, has a large population, but the religious ideas and habits are fixed, social customs have the authority of centuries and change slowly.



HELP YOURSELF!

In the Northwest, life is in its formative period. Direction can now be given that will control the future of that section. Therefore if there are conditions that indicate a future dense population, if there are material resources that will bring great crowds of people, it becomes supremely important for the Church and those charged with its advance to consider this fact.

The question of future population anywhere as has been intimated, will depend largely on the material resources, on what that section has to offer to men who are looking for home and work. This makes the consideration of the material resources of the Northwest in relation to the Church not only legitimate, but necessary. Failure to consider it will surely result in permanent loss. Indications that there is danger of this in the case of our own church is not lacking at the present time. In the side-tracking of the request of the Synod of the Columbia for the establishment of a well-equipped college in the Northwest, because, as we have been informed, "Our church in the Northwest does not have a sufficient constituancy at present to justify such a step."

This article is not a plea for the establishment of such a college, nor is it a criticism of the men who can think of the church only as it exists in the older parts of the country, and regard $1,000,000 as too much to plant in this great region for Christian education. The article is simply an attempt to present in a general way the material resources of this part of the country, and show that they are such as to warrant the belief that in the no distant future they will bring here people and wealth, that will have much to say as to the life and character, not of the Pacific Coast, but of the entire United States, in the hope that those who are guiding the affairs of the Church, may not by short-sighted policies cripple the Church, and rob her of the opportunity to do her part in moulding the life of this great section for the advance of the Kingdom of God.

If anyone should be disposed to regard the statements that follow as too optimistic, or "the boast of a booster," he is respectfully referred to the U. S. Government reports for proof that the Northwest (Washington, Oregon, Idaho and Montana) have such material resources that it can support the densest population in the United States. A conservative writer, from the far east, a few years ago, after an examination of the natural resources of the western part of Washington, the Puget Sound basin, declared that this small section "would alone sustain, and provide work and comfort for 25,000,000 people, and that the smaller part bounded on the south by Tacoma and the north by Everett, and including Seattle would in fifty years have a population of 10,000,000." Yakima Valley, in the central part of the State can provide good homes and comfort for 3,000,000, while the great Inland Empire in eastern Washington, the wheat granery of the world, already does a large part in feeding the world. The irrigated lands of Washington, Idaho, and eastern Oregon, and the fertile valley of the Willamett in Oregon, could provide homes for all the farmers of Illinois, Iowa and Kansas with room to spare, while the great plains of Montana are scarcely

A WHEAT FIELD IN WASHINGTON

touched as yet by the work of the white man. A few days ago, one of our foreign missionaries speaking to an audience in the heart of the Skagit Valley of Washington, told them that "the fertility of the Nile was such as to make anything in America seem poor." He did not know that some of those who listened to him owned farms which every year produce over 100 bushels of oats to the acre, and other grains in like quantity. Some of this land has been under constant cultivation for more than forty years, and produces larger crops than at the first, and shows no sign of impoverishment.

THEY HAVE PLENTY AND SOME TO SPARE IN THE GREAT NORTHWEST.

But agricultural resources are only one of the smaller of those of the Northwest. The mountain sides and the valleys, are covered with forests that though thousands of mills are busy day and night, will supply all the shingles and lumber that the United States would use for another hundred years, giving work to thousands of men. In these same hills there are deposits of precious and semi-precious metals, with iron, lead, zinc, tin, and in fact almost every kind of mineral, waiting the coming of men and capital to enrich the world, and make this the greatest industrial section of the country. In addition the Northwest has that which no other section possesses in like quantity, that is cheap power. The rivers and streams of the Cascade range alone would supply millions of horsepower of the coming industrial power—electricity, which can readily be delivered to the factories more cheaply than any other power in the world. The city of Tacoma with its own power plant sells electric current to manufacturers as low as 1 cent per K. W. Seattle is installing an immense plant, that will enable it after bringing the current nearly 100 miles, to duplicate Tacoma's rate, and guarantee to the manufacturer that he will not need to fear miners' strikes. Is it too much to say that in the future such things will attract to this section great commercial and manufacturing enterprises with thousands of workers, especially when it is remembered that we are here nearer to the world markets than the people of the Mississippi Valley? For the western side of the Northwest is washed by the Pacific ocean, over which already great fleets sail from Puget Sound and the Columbia bearing to the lands beyond the products of the country. Across the sea China and Japan with their more than 400,000,000 awaking to the light of Occidental civilization are asking for our trade. Can anyone doubt that soon these Northwest lands will be filled with busy working men and women?

I have often tried to look into the future and think what all this must mean not only for the Northwest, but for America and the world. The possibility is great. But possibility, for the Christian is responsibility. God's lavish outpouring of material resources may mean either a blessing to the world or a curse. Which it will be depends on the men of today. It depends on what the church of Jesus Christ shall do now about this new land. The center of civilization, of power, social, commercial and political constantly has moved westward; drawn ever by the richer opportunities for men. With each new step the command of the world has passed to the new section. What will it mean if another step should transfer the center to the Pacific Coast?

The life and tendencies of the Northwest today are materialistic and un-Christian. It is not so much that the great mass of people are opposed to Christianity, but they are indifferent to it. They do not consider it. The survey of the Interchurch Movement reveals the fact that in Washington only 7% of the population has any connection with a Protestant evangelical church. The Sabbath Schools enroll much less than half as many as the day schools. Thousands of men and women have come from the East, leaving their church membership and their religion behind them. They are too busy getting rich or having a good time to go to church. What will it mean when in this Northwest 50,000,000 people live, when it has become the richest section of the country, when its votes in Congress direct legislation, if this continues? Keep in mind that it will not be an illiterate population. The Northwest is deeply interested in general education, but the schools do not teach Christianity. Our state schools are not less Christian than those of the East, but they are not building Christian character. Very few of the young men and women that come from these schools select the ministry or any kind of Christian work for life, few become church members, and yet it is these young men and women who in the future will determine not only the life of the Northwest, but to a large extent that of our whole land. Unless the church wakes up to this fact, the great population created by the immense resources will be more materialistic than the present.

Nor is this all. There are other influences seeking to gain a hold and control of this section. Through the do nothing policy of politicians, the Mormon church has been able to extend its influence until it holds the balance of power in most of the Northwest states. The great sugar beet industry that produces so much wealth, is controlled by it, and is one of the most effective means of Mormon propaganda. Only a few days ago, the daily papers announced that the Utah Sugar Company had bought a large tract of land in Yakima Valley. This will form a new center for advance of Mormonism. Can the church afford to be indifferent to the advance of this enemy of the home and the Nation?

Across the Pacific there are 400,000,-

000 people from whom we can not escape contact. I do not fear any invasion from that source, but we will meet them and trade with them. They present a menace to our American Christianity. Unless we have here, on the front line, a strong, virile Christianity, one that can not only neutralize the influence of China and Japan, but reach over and transform them, if we go on as we are now, with only 7% of the population Christian, with the influences predominantly materialistic, then this front line must break. Is it of no interest or concern to the eastern part of the country? Does any one suppose that 50,000,000 people only 7% Christian will secure the east from the withering blight of Orientalism?

One more thing of which we need to think in connection with this matter. Justly, or unjustly as many of us think, the Northwest has gained the reputation of being the home of Red Radicalism and Bolshevikism. There have been some lamentable occurrences. Some of them due to cowardly officials, but most merely the outbreaking of a few outlaws. The mass of the people of the Northwest are as patriotic, loyal and law-abiding as there are anywhere. The self-restraint of the Legion members who saw their comrades shot down in cold blood on Armistice day at Centralia, and who guarded the criminals, and kept them from the mob, because they believed in order and law, is answer to the charge of lawlessnes in the Northwest. But the fact remains that we do have the Red Radical, the I. W. W., and the Bolshevist as other parts of the country. The free life of the west perhaps has given them a little more liberty, and has permitted things to happen that brings the blush to every American face. The Red has two great hates—the Flag and the Church. The only security against such men and women, the only safety for the country, is in the Gospel of Jesus Christ. But if it come to pass that in this section a great population with vast industries and its commercial centers, Christ is unknown, and the teachings of Socialism, and class hatred prevail, if the principles of radicalism grows, what will be the future of America?

In face of these facts, and they have been soberly stated, are not the great material resources of the Northwest a mighty appeal to the church, to our church, to undertake her part in redeeming this land for the King? There may be more people east of the Missouri today than in the Northwest. Our church in here may be small in numbers, but can we afford as Christians, as Americans to leave the Northwest unhelped to the utmost? Rather because of the smallness of the church, help should be generous now. The United Presbyterian Church in the Northwest is small in numbers, but it has an influence far beyond its numbers in every community in which it exists. Look on the field not only as it is today, but as it will be tomorrow. A great Christian college, now will be a tremendous influence for the days to come. Churches multiplied, established in every center will help to redeem this great rich land and save our American Christianity, and bring honor to our Lord. God's wonderful bounty poured into this great country is His challenge to His church to possess the land for Him.

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER 3—CHILD WORKERS IN TENEMENTS AND STREETS.

A MORAL DANGER.

News paper selling is most distinctively a child employing occupation, 68.8 per cent of newspaper sellers being children from 10 to 15. In the eyes of the laws he is regarded as a merchant, for the courts have rigidly construed the word employ to mean the purchasing of the services of one person by another. Hence the difficulty in reaching this class of child laborers. The newsboys, peddlers and bootblacks who work on their own account are not considered as "employed." Because of this attitude the "little merchant" as he has been called, with but little or no restriction is permitted in many of our cities to continue in labor beyond his strength, in all kinds of weather, at all hours of the day or night in places of serious temptation and moral danger.

Because of a few successful business men who have been newsboys or bootblacks in early life, have escaped the evil influences of street trading, the false conclusion is frequently drawn that the street is an admirable educator in business methods. In fact, it is, as has been fittingly expressed, "a blind alley leading nowhere." The street trader, from the desultory and unsupervised nature of his work, has not even the opportunity which may come to the boy in the trades.

That the street is rather an educator in evil is shown by the records from the juvenile courts. A recent federal report on Juvenile Delinquency and its Relation to Employment shows that more than one-half of all the working children who come into court have been working on the streets. The report of this official inquiry under the direction of the Commission of Labor, was based upon the records of the juvenile courts of seven large cities and twelve reformatory institutions for children. A study of this report is a most convincing argument against street work by children. The newsboys head the list with the largest percentage of delinquents, constituting nearly one-fourth of the number; then errand boys; then delivery boys; then children in markets and stores; then messenger boys; next, two classes of inside workers; then bootblacks and peddlers. A direct connection was found between the occupation and the offence in the case of one-fourth of the delinquents, street trades constituting six-sevenths of such cases. The report contains this significant statement: "These considerations seem to indicate pretty conclusively that putting children to work prematurely is not an effective method of training them for good citizenship."

Necessity is the plea often made in behalf of the little newsboy or bootblack on the down town city streets. Much patronage is given to the little fellow obliged to sell papers, or shine shoes, or peddle gum "to support a widowed mother or a disabled father." It may be true that financial help is needed in some cases, for there are many homes hard pressed by poverty, but too often the boys learn to spend most of their money on themselves. Too frequently does the spirit of independence, which naturally comes when the boy begins to earn his own money, develop into defiance and disregard of rightful authority. Soon he may break away from all parental control.

This is the testimony of one officer charged with the enforcement of the newsboy law in New York City: "In the course of a few years many of our newsboys become members of the long-fingered fraternity. At first the small boys are enticed into games, such as pitching pennies, shooting craps, etc. * * * As a result he stays out late or takes to begging. Once a newsboys begs under the pretence of selling papers, rarely will he go back to work as a legitimate newsboy."

That the plea of poverty is often an exaggeration is shown by an investigation of the home conditions of several hundred newsboys in New York City. In most cases it was found that the parents were not dependent on the boy's earnings. Out of 1000 listed newsboys in Chicago, 803 had both parents living; out of 1752 in Cincinnati, 1432 had both parents living, and in only 363 cases were the earnings absolutely needed. As a rule the boys do not earn enough to add materially to the income. In cases of need the state should come to the aid of the family. It is false economy to sacrifice the children.

In "Street Work and Juvenile Delinquency," Edward N. Clopper calls attention to the price that the state afterward has to pay when these young children have been allowed to engage in unsupervised street trading. "We have provided splendid facilities for the correction of our delinquent children through the medium of juvenile courts, reformatories and the probation system, but surely it would be wise to provide at the same time an ounce of prevention to this pound of cure."

As has been well said, "The newsboy does not need patronage, he needs protection." The British Departmental Committee in 1910 declared that street trading by boys under 17 and girls under 18 should be prohibited. In the large cities of Great Britain, France and other European countries, newspaper selling at the present time is quite generally carried on by elderly men and women who have corner stands and kiosks from which the papers are sold. This affords work to many adults who are handicapped or otherwise unable to earn a living. In one of our large western coast cities a blind man earns his living by selling papers in a busy down town center. He has never been cheated so far as any one knows.

The child selling papers on the crowded city streets is not a necessity.

Of all street occupations in which boys are engaged the messenger service is regarded the most demoralizing because of the night work. Day service to a large extent brings the messenger boy into contact with professional and business life, and has but few of the objectionable features that are connected with the night service. After nine o'clock there are but few business calls, and from that time on till dawn the messenger boy is brought into personal contact with the evil phases of city life. Calls for his services come from immoral houses and the dens and haunts of vice. He acquires a perilously intimate knowledge of the life of the under world. Soon the moral sense becomes perverted and the whole nature depraved under evil influences. Studies and investigations of conditions have revealed many cases of moral and physical wreckage resulting from night messenger service.

Recognizing the moral danger to boys in this work, New York State was the first to enact a law fixing the age limit at 21 for night messenger service. At least nine other states have followed this commendable example. Some states fix the age limit at 18, others at 16, and still others have neglected to enact any laws governing this and other street trades.

Judge Frater of the Juvenile Court of Seattle says: "Night messenger service is absolutely objectionable as an occupation for boys under 21 years of age." A similar declaration was made by the late Judge Stubbs of the Indianapolis Juvenile Court at a conference of Juvenile Court Officers· He also stated that the messenger boys and newsboys who sold papers in down town districts were the boys most frequently charged with delinquency before his court.

An ex-messenger was asked about his companions in the service. He answered, "Scattered and gone everywhere. Some of them are driving wagons. Some are in saloons and pool-rooms. One of my friends is a bartender in a saloon here, and one of them a saloonkeeper in Arizona. One learned the tailor's trade and is doing pretty well. Most of the night messengers I knew never amounted to anything afterwards."

Another child worker on our city streets is the little scavenger. He is in need of sympathy, and of thoughtful consideration of plans for his help and protection. Like the newsboy he is often overlooked because he too is so obvious. We see these children everywhere in the streets and alleys of our towns and cities, picking up wood and coal, carrying home heavy loads of barrels and boxes from stores and wholesale houses, searching for "stuff," as it is called, in our markets and freight yards, and working over the refuse of the city dumps.

Photo by Lewis Hine.

FOURTEEN-YEAR-OLD SPINNER IN VIOLATION OF THE LAW.

"Matty" Lott runs six sides.

Such heavy loads do these little burden bearers carry! An observer tells of this incident: "An eleven-year-old boy living in North End (Boston) had worked an hour at Copley Square filling his cart, building the sides up with sticks, until the load of timbers and boards was about four feet high. He then heaped a sack of wood on top and with the help of his nine-year-old brother pulled the load along, making frequent stops, his face flushed and strained, bending nearly double in the effort. He makes the exceptionally large sum of six dollars a week. 'When do you play?' he was asked. Hardly restraining the tears, he said: 'If I make two trips by twelve o'clock on Saturday, way up to the Subway and back, I can play till three o'clock. Play mostly on Sabbath. It's always getting loads, loads, loads! and they are always so heavy; it is hard work. Once the load of timber fell over on my foot and almost broke it; another time a team jumped into me and ran the truck over my hand and crushed my fingers.' "

From a report of the Massachusetts Child Labor Committee, 1915, we quote a few graphic sentences. "At a dump in a Massachusetts city fifty-five children from five to fourteen years old were moving slowly over an acre of rubbish, bending their short backs so that their heads were almost touching the refuse. At each step the children stirred up dust, and the odor of the dump was vile. Here the city carts dump the contents of ash and garbage barrels. * * * The children were carrying their almost worthless collections away in their arms or dragging them by ropes or carting them away in small handcarts. * * * While a cart is being unloaded at the dump the children run in from all sides and gather around the tailboard or climb up on the cart. As the stream of stuff pours out they thrust their arms into it and with amazing skill extract rags, bottles, and other salable articles."

The report adds, "We believe that the health of the children demands that a city ordinance or a State law exclude children from dumps and that the police enforce such a regulation."

CARRYING SWEAT-SHOP GOODS.

The child who does scavenger work finds a strong temptation to steal, so in the interest of the children morally as well as physically, scavenger work should be prohibited, or otherwise regulated. Just how it can best be done is a difficult problem, for evidently legislation alone cannot solve it. That the selling of this junk to dealers is a serious factor in juvenile delinquency is clearly shown in a recent pamphlet, "Junk Dealing and Juvenile Delinquency," published by the Juvenile Protective Association of Chicago. We read: "Dealers repeatedly violate both state laws and city ordinances in their relations with children. Junk men not only readily accept the fruits of the boys' illegal acts but frequently urge them to steal." The report wisely concludes, "The evils of juvenile junking, like many other social problems, go back to the fundamental question of poverty, and until relief is secured in this regard, expectations of improvement elsewhere should not be too sanguine."

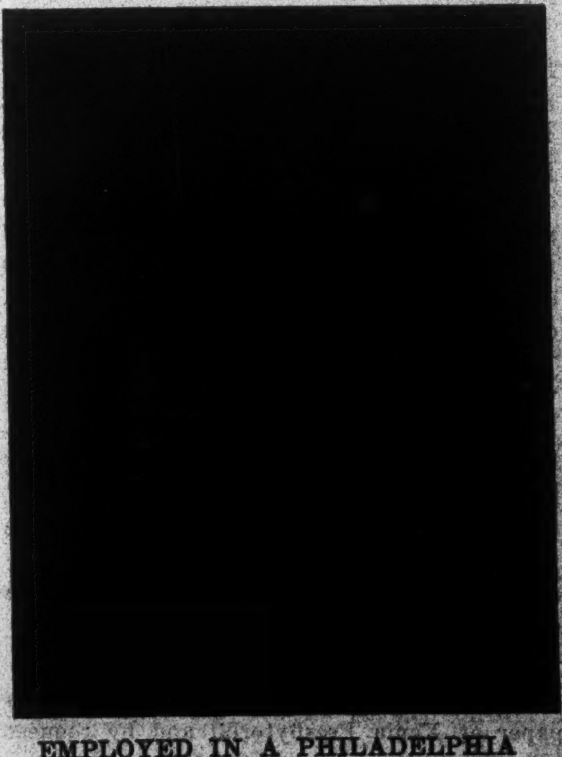
FLASH-LIGHT OF A NEW YORK SWEAT-SHOP.

A gradual improvement in the conditions connected with the street occupations of children is evident. Fewer child workers are now seen upon our city streets. This may be due in part to the fact that some of these activities are now taken over by older persons. The once familiar form of the little bootblack with his kit is seldom seen. In his place we have the bootblack stands and "shoeshine parlors" where older boys are employed. A number of these stands have been found to be conducted on the "padrone" system, and in this way, many young foreign boys are kept in a state of servitude.

The United States Immigration Commission found these young Greek boys veritable peons, and under constant espionage by the padrone. Efforts in their behalf have been made by officials of the Immirgation Bureau and other agencies, but the padrone has ways of avoiding detection. However a number of indictments and convictions have been made with salutary effect.

It is hoped that all of these young shoe-shine drudges who have been working fifteen hours a day and seven days a week will soon be given the chance which they desire. One of them has clearly expressed the situation: "We don't have any time to go to the church, nor to school, and without them we won't be good citizens."

This clear statement of truth from this young lad sets forth unmistakably the


EMPLOYED IN A PHILADELPHIA TEXTILE MILL UNDER AGE.

duty that lies before Christ's people. Without the church and its spiritual development, without the school and its mental development, America's children will never become good citizens. There must be time and opportunity for both church and school for the children. Apathy and indifference to the temptations and evil influences surrounding the young children have too long characterized our attitude. We have too frequently "passed by on the other side" when the working child in our city life has "fallen among thieves."

It is the duty of both church and state to "take care of him" before he is "stripped and wounded" by keeping him away from the evil influences that would rob him, and leave him ruined in both body and soul.

This lack of interest in the welfare of the children has not been intentional on the part of the majority of people, for the heart of man, as also that of woman, is generally kind. It has been the result of thoughtlessness and absorption in other affairs, as well as a lack of knowledge of conditions. Much in the way of improvement has been accomplished through agitation and information.

The new Federal law will protect the children in mills, mines, and factories; it is now the duty of the states to throw the same safeguards around the young children at work on our city streets.

"He who helps a child, helps humanity with a distinctness, with an immediateness, that no other help given human creatures in any other stage of their human lives can possibly give."

*A MEMBERSHIP DRIVE.

BY MRS. W. E. McCLURE, FIRST U. P. CHURCH, COLUMBUS, OHIO.

This is a question regarding an effort to enlarge our numbers in the Missionary Societies of our U. P. Churches: How are we to interest the women in this particular part of the work of the church, and how can we bring them in greater numbers into vital relationships to this work? We should not care to discuss this question if it were a question of an addition in numbers only: a "membership drive" for this purpose would be but a waste of precious time. But, if it is to be a whole-souled effort to awaken more women to a working knowledge of the fact that "the harvest truly is plenteous, but the laborers are few"—then I am eager to tell you a few convictions of my own regarding such a drive.

In Ephesians 1:3-4 we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him," or as Weymouth put it, "even as, in His love, He chose us, as His own in Christ before the foundation of the world, etc."

"He chose us" and has made us a part of that wonderful body—the church—that will one day become the "Bride of the Lamb," Rev. 21:9. Paul calls it "the mystery which for ages hath been hid in God," Eph. 3:9. The "mystery of which" the prophets testified when they spoke "before hand of the sufferings of Christ, and the glories that should follow them," 1 Pet. 1:11. This "mystery"—the church—comes in, as Paul shows us between these two great, stated times, "the sufferings of Christ" and His glorious reign which is

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*Mrs. McClure gave the substance of this paper at Xenia Presbyterial and by request consents to its publication.—Editor.

to come. Of this mystery, composed of the saved of the Lord, I am speaking: We are today, even now, in a position most blessed; a position of engagement —as it were—to the Son of God. He is that blessed "Lover of our souls" Who has said to us, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, etc.," Jno. 14:2-3. And this is the Christ Who said, as He looked with tender compassion over the weary, thronging multitudes about Him, "the harvest truly is great but the laborers are few," Luke 10:2. And this same Jesus said also, "Go ye," yes "go ye into all the world and preach the Gospel to every creature," Mark 16:15.

The Lord Jesus has gone for a time, to the Father, but His own words, before He went, were these, "I will come again," and as He went away, the angels appeared to re-emphasize the fact: "This same Jesus, which is taken from you into heaven, shall so come" they said, "in like manner as ye have seen Him go into heaven," Acts 1:11. And furthermore, our Lord, before His decease said, most emphatically to His followers, "Watch ye, for ye know not the day nor the hour when your Lord cometh," Mark 13:35.

Now then, the four points that I am trying to make are these:

First. We are "Beloved of the Lord" or "In the Beloved," this is engagement, Eph. 1:3-4.

Second. It was necessary for Him to go away. Jno. 14.

Third. But He is coming back again. Jno. 14; Mark 13.

Fourth. He has asked us to do something for Him during His absence. Luke 10:2; Mark 16:15.

As this is my blessed position, in Him, then my great incentive for work is, that His interests are my own; His joys and sorrows both are mine, His hopes are mine: my first and greatest desire is that "He shall see of the travail of His soul and be satisfied." Isa. 53:11.

Is this true missionary spirit? If our own lives are thus absorbed with Him, then I believe, and only then that lives about us will be touched into real life and activity.

It was my great privilege for a time to act as missionary in a few of our Rescue Missions. The Lord convinced me that there are unlimited ways for women to give of their time and of their love—yea, to give of themselves in service for Him: give themselves among the lost, the lonely, sad and sick and sore here in our own America, and at the same time send their Thank-Offerings—their financial help—to the great work across the waters. "But first, they gave their own selves." 2 Cor. 8:5.

Shall I tell you now how to find new members? Back in a city in my home state lived a woman, in sin. Deeper and deeper into sin she fell, until her drunken husband refused to live longer with her. The city found it necessary to take her two little children from her. For one year the children were kept for her, in the hope that the mother would reform. Oh that men every where might know the vast difference between "reform" and "transform." "Therefore if any man be in Christ he is a new creation." 2 Cor. 5:17. Oh the power of Christ to transform! But the woman did not reform. The children were finally given to others, by adoption. Then, one night, with no where to go, with her great black eyes staring hopelessly before her, she wandered into a Rescue Mission. It was there she heard and believed that the Lord Jesus still loved and cared and would save. She fell to her knees in prayer: the great transformation was made and Sopha became a child of God: a new creature in Christ Jesus. But let me tell you more: A few years passed by when one day Sopha heard of her baby. It was being tenderly loved and cared for by good people in a nearby city. She left her work that afternoon and hurrying to the station, bought her ticket for L——. The train was full on its way before she realized what she was doing, and she said to herself, "What am I doing? I no longer have any right to my child: I forfeited that right. Even if I find my baby, I must never tell her that I am her mother." But the train rolled on hurried into the street, wondering where, in all that town she should look first. An unbearable longing, just to see her baby carried her on. And she thought, "It was four years ago that she was given away; my baby is now six years old; she will be in school." So she turned her anxious steps in the direction of the school-house. She paced the walk, before the building until school closed and the little folks came dancing out—and—the mother knew her child. She dropped to her knees upon the pavement and stretching out her empty, hungry arms to the child, said softly, "Will you give a strange lady a kiss?" And the child walked into those open arms. For one little moment she held her close, and then, with a courage, born only of God she released her, placed a kiss upon her baby lips, slipped a coin into her little hand, and was gone.

Oh women! would you enlarge your memberships? Touch such lives as this one. All about us are just such. Put your life, warm with the love of God, next to some "Sopha" and see what the Lord can do; see her life transformed by His power and then witness His life in her, as a result. Sopha washed dishes in a down-town restaurant, earning eight dollars a week and gave over one hundred dollars a year to Christian work, that others like herself might be saved. Does such work pay? Are you willing to give yourself, to touch lives for Him? This is what He asks us to do for Him while He is away.

And to do it as we ought we must keep in constant communion with Him. "Pray without ceasing." We must keep in closest touch with Him that we may know His every wish: and to know His will is to do it if we love Him, looking for His soon return.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

FOREIGN CORRESPONDENCE

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

After having waited for months for permits to enter India, the land to which for some time our minds had been turned, we set sail from New York on Wednesday, January 28th. The day was cold and unsympathetic as we new missionaries started alone on our journey. The first days were very cold, to some folks, however, that seemed immaterial. As we were traveling South, after a few days it became quite warm, and as it warmed up we warmed up also, and had a most pleasant journey. Everything seemed to be in our favor. A few days were stormy but they were so interwoven with the calm ones that we really enjoyed them, especially since the good ship "Benares" was heavily enough freighted to hold very steady.

Our first touch of Oriental life came when we stopped at Gibralter where we spent a day and half. Our next stop was at Port Said. Here we were very sorry to lose our five Egypt and Soudan friends who had grown so dear to us. Thence we traveled onward until on Sabbath, February 29, we set foot on Indian soil. Alone in India! Not even knowing a rupee from an anna! But "experience is the best teacher," so we left Bombay feeling a little wiser for our experiences there.

A word of advice to anyone who anticipates the first journey alone; when you buy your tickets for your upcountry trip, be sure to have a compartment reserved for you at once. If you don't you may have to spend one day more in Bombay that you had expected; we know three people who did.

At noon Tuesday we began our first train trip in the Orient. Up country we traveled until Thursday morning when we reached Lahore. There we were met by some of the older missionaries, one of whom brought us the rest of the way to our new home at Jhelum. How eager we were! And how delighted when we finally reached the end of our journey! And what a hearty welcome we received into the family in India. You have all doubtless heard of the family spirit of the missionaries and we are surely willing to testify to the truth of it all. What a happy family it is and what a privilege to be members!

GERTRUDE E. ZINK.
EDNA B. BROYLES.
FRANCIS LINCOLN.

THE MATERNITY AND CHILD-WELFARE EXHIBIT AT DELHI.

By Miss Maria White, M. D.

When asked to write up the Maternity and Child Welfare Exhibit held in the Lady Hardings Pardah Gardens in Delhi, I felt as I can imagine the poet felt who was sent to write a poem on Niagra. After he had spent several weeks seeking for suitable language in which to express the magnitude of what he saw, he wrote, "Niagra is Niagra, and no words of mine can describe it."

Certainly I cannot convey to the minds of my readers what this exhibit was, or what it may mean to the future of India. This is only the beginning which like the leaven must continue till the whole of India is thoroughly alive to the task before her.

Much of the best talent in India, especially in the medical line, was engaged to work out a scheme by which the Indian people could be brought to a realization of their own condition and that of their children, and the great opportunity that is at their very hand by which they can throw off their old customs with all the suffering entailed, and enter into a new knowledge of the care of the mother and child, and thus develop a stronger future generation both physically and mentally.

The eye is the greatest source of education, and nothing is more impressive than to see the old with all its mistakes set side by side with modern methods with all their good results. The exhibit went back to over half a century, showing cities, towns, villages and homes, with all the narrow filthy streets and vile sewers (which alas still continue far too often) flowing down the middle of the street, contrasted with the clean well-ventilated homes and wide well-laid streets of later days; from the regime of Hakims and untrained mid-wives, to that of educated doctors and well-trained nurses.

Here in this section is a woman in a filthy house, a cow and other animals sharing it with her. The air is stifling, the woman emaciated and weak, but she is looking forward to that day when a woman goes down to the gates of death. Every filthy rag is saved and heaped up in a corner for use on the occasion, the more filthy the rags the better fitted for the occasion. A mid-wife is called in to help who is as vile and filthy as the surroundings of the home, and she begins at once with her cruel methods. The result was as might have been expected, and the child dies and often the mother, too. Contrasted with this was the exhibit of a nice clean lying-in room, with a nice clean mid-wife and everything clean about her. The mother has been properly nourished and cared for up to the time of confinement, and a fine child comes into the world. The baby is well cared for, and carefully fed and nourished by the mother at regular periods, baths given regularly, and everything possible done for its well-being. Should the mother not be able to nourish it, here is again shown side by side the old method and the new. The old brass vessel with a tube in its side, dirty and besmeared with sour milk, and a woman pouring the milk into the child's mouth; in contrast with the clean fresh nursing bottles and nipples, with directions as to how to keep them clean and pure.

Large parcels were on sale with all the requisites for a lying-in room, and the more intelligent Indian men bought them freely. Many ladies to whom this was a novel sight, enjoyed seeing these men walking around with at least one parcel and often one in each hand, thus advertising that they expected a son.

Childhood also had its place in this most wonderful exhibit. A delightful fenced-in play ground was provided for the children, furnished with blocks and other kindergarten games for the amusement of the little ones. Clothing, surroundings, and every thing pertaining to the health came in for consideration.

The Trades Exhibit was a first class advertising scheme—exhibits being on display from various firms showing where the necessary articles could be obtained. The North West Tannery Co. had an extensive model of minature houses supposed to be sanitary and suited to the needs of their workers.

The city of Madras had such an elaborate display as to cause the head to almost grow dizzy. Nothing seemed to be omitted, and a full day could have been spent with profit within its bounds.

The contagious diseases were also taken into consideration, tuberculosis, plague, cholera, and smallpox, each with their individual germs were clearly displayed by charts on the wall. House sanitation, flies, rats and other vermin were also displayed by charts, while the various means, past and present, for dealing with them were on exhibit; but I fear the solution for ridding India of these pests was not given.

The ambulance, and first aid, with the W. C. T. U. also came into consideration and interested the people. The lady physician in charge of the latter booth reported that several men had copied every one of the charts hanging upon the walls, taking the copies with them.

Her Excellency, Lady Chelmsford, opened the Exhibit on Saturday, the 21st of February, with a very good address. She has been one of the most active supporters of the movement, and has formed a permanent organization for future work. Free entrance was given to all women and children after the first day, but men and boys were charged an admission fee of four annas (eight cents) and its was rather remarkable the number who took advantage of the opportunity given them during a certain time each day. One day fifteen hundred men were said to be present. Evidently, too, many of them took an intelligent interest.

Lectures were given daily at stated times in the audience tent, to the profession and to the public in general. The conference on Maternity and Child Welfare work was held at nine-thirty, the lectures being delivered by professional men and women. At eleven-thirty there was a lecture for the public, the first address being given by Her Highness the Begum of Bhopal on the duty of women in regard to Maternity and Child Welfare.

Saturday, the 29th, the closing day of the exhibit, was also the crowning day when 1500 babies were on show, three of whom were to draw prizes. It was a day full of hard labor and work, as the babies all had to be weighed, measured and inspected before Her Excellency bestowed the prizes on the first, second and third best baby.

What the results of this exhibition will be on India it would take a more optimistic person than I am to say. It will be followed by one in Bombay, Madras, Calcutta, and other large cities, and from these it is hoped it will be taken on a more modified scale to smaller places.

It was estimated that over five thousand Indians were on the grounds daily. And while the masses of these were women, there were still enough of the educated men to be able to stimulate talk in their homes and a desire to know more of what can be accomplished for the welfare of their women folks. However, the real work must be done by the doctors and their assistants in their various homes and hospitals in giving instruction and in stimulating the people to a desire for knowledge.

It was a real privilege to be present at the Exhibition in Delhi, and to meet the people, especially the doctors. It was a special pleasure to have my hand grasped by persons whom I had never seen before, and to be told, "We know of your work and what you have accomplished in Sialkot, and have long wished to know you."

I wish I could give you an account which would be worthy of the Delhi Exhibit, but I cannot cover half the ground or say enough to give more than the mere bones without much flesh, but perhaps this will serve to show you that India is beginning to wake up as regards some of her problems. Pray that a better day may soon dawn for her suffering women and children.

PRIZE GIVING AT AVALON HIGH SCHOOL.

By Miss Mary R. Martin.

The prize giving at the Avalon School in Pathankot was an interesting event.

Circumstances seemed against it for the only day that could be chosen was the 19th of March—the day appointed for the "hartal" (the closing of all business)—and with memories of the mobs and riots that resulted from the appointment of such a day last year it was not deemed wise to travel, so no visitors could come from other places.

The weather, too, was uncertain. Rain spoiled the decorations and drove the girls indoors and only at the last minute could they come outside again.

An interesting program was given. The very sweet singing of the girls is a refreshing contrast to those of us who are accustomed to the harsh, shrill—sometimes raucous—tones of the ordinary Panjabi singing. The girls are self-possessed, natural, yet modest in their manner. The seven little fairies in the rainbow colors, the sunbeam fairy—Oh! little girls the world over are sweet and interesting and little Panjabi girls are no whit behind their little sisters across the water. You would look far for a sweeter mite than little Lily Hunter, the sunbeam fairy, dressed in the dainty clothes sent by a Girls' Band of Pittsburg, Kansas. The action songs, the recitations were well done. One girl gave a very clever impersonation of the bashful girl who couldn't speak her piece. The idea was suggested to her by her Principal but she worked it out entirely herself. Among the action songs the turkey gobbler and the grass-hopper were well represented. The drill exercise was also very well done and was very pretty.

First and second prizes were given for class standing throughout the year and for good conduct. In addition to these the Christmas box of gifts from America, though it arrived too late for Christmas, was none the less welcome, and furnished a gift for every girl—just such little things as girls love—so they all went to their rooms very happy over another year's work successfully concluded.

In most of the Stations of the Mission the dates fixed for the Evangelistic Campaign were February 21-28. In some of the stations it was found more convenient to have the time a week later, and in one instance the campaign is yet to be held. The Campaign is under the direction of the Synod and has proved a great blessing to the Church since it was undertaken specifically a few years ago. We are glad to have reports of the work done in most of the stations and districts. A few have failed to get a report in, so the sum total of the book sales cannot be given, but we cannot but be greatly encouraged as we review the work.

The following facts for the sale of the Scriptures in India are of unusual interest as they accompany the accounts of sales in our own Mission.

In Calcutta during the past year, the sales of Scriptures has considerably increased. In Bombay the circulation was 313,000 copies, an increase of 82,000 on the record output of 1918; while the issues from the Allahabad Bible House had been unprecedented—401,281 volumes, mostly portions or an increase of 84,000 copies, compared with the circulation of the preceding year. In Ceylon the circulation, 4,832 copies beyond that of 1918, exceeded all past records. Never has the knowledge and practice of the Word of God been more needed, and never has it been so widely distributed as in these days of world reconstruction. —Editor.

THE CAMPAIGN WEEK IN RAWALPINDI.

The Synod's Special Evangelistic Campaign week has just closed here. It has been a blessing to all who took part in it. We have been praying and planning for it ever since our special week last year. The Cantonment and City Churches united and worked together. The men were divided into six parties, and these groups preached and sold Bible portions and New Testaments in six different centers every afternoon from 4:30 until 6:00 o'clock. Owing to political unrest we feared there might be difficulty in preaching the gospel in the bazars at this time. But not one party has reported any disturbance. Instead there seemed a hunger to hear the message and the number of books sold show there is a real longing to know more of Jesus Christ.

On Saturday the six parties united and went through the bazars in the Cantonments, carrying banners with Bible verses on them, singing Psalms, and preaching the gospel. During the afternoon they sold three hundred Bible portions and fifteen New Testaments. Today they paraded through the city bazars and sold ten New Testaments and two hundred and twelve portions. About sixty men took part in these processions.

While the men were out preaching in the bazars, the women of each congregation met every day for prayer. These meetings were a great help to us all and the men attribute much of their success to the fact that the women were praying while they were preaching. During the day the women went in groups of two or three to the homes of Hindu and Mohammedan women. We gave the message and sold books wherever we found women or girls who could read. Everywhere we went the women listened gladly to the message except at the Leper Asylum. There we gathered sixteen women and a group of children together for a meeting but we could see by the expression on their faces that they were not very much interested. At the close we asked them to repeat with us part of the eighty-sixth Psalm. Teach me Thy ways O Lord. At first none of them would repeat it, and one woman said, "Why should we say that, He is not our God." Pray that they may take Him for their God and seek to walk in His truth, and fear His name.

This week of personal work has brought great joy to the women of our Church. One woman said to me, "Memsahib, I have talked to two hundred women about Christ this week, many of them really never heard the true story about Him before, and I love to tell them." Her face beamed as she said it. In all we reached about 500 women this week.

The men as near as they can estimate have preached to 25,000 people. In all there were 1812 Bible portions sold, 130 New Testaments, 7 whole Bibles, and 214 other religious books, making a total of 2163.

JESSSIE KNEFF HEINRICH.

THE CAMPAIGN WEEK IN SARGODHA DISTRICT.

During the appointed time of the Evangelistic Campaign the various teams worked separately in their own places. Dr. Holliday and his workers preached in the Southern part of the district; Rev. R. E. Ayers and his helpers in the northern section; Misses Margaret Anderson, Spencer and Boyd with four Indian preachers worked in Sargodha City and the surrounding villages; while the hospital staff did its share in the dispensary.

For three days after the close of the regular campaign the workers combined and concentrated their efforts in preaching at the horse fair in Sargodha. There was a preaching tent erected and special singers attracted the crowds. The preachers took turns in giving a message to the people and in answering questions. Others sold books through the crowds.

Six enquirers were met and several others seemed greatly interested. Very little opposition was met in all the campaign. The figures for the time of the campaign are as given below:

Total number of workers, 30.

Total number of books sold, 1419; including 3 Bibles, 45 New Testaments, 688 portions and 683 other religious books.

Total number of hearers, 8380.

ELIZABETH L. AYERS.

THE CAMPAIGN WEEK IN JHELUM.

Our plan was to spend half of the week set aside for special evangelistic effort at Sanghoi, then come into Jhelum for the rest of the time, but our plans were suddenly changed when coming down a steep, rocky, little hill near Malakpur an axle on our Ford car snapped in two. We were quite disappointed as we pitched our tents for a wait of three days until repairs could be made. We thought also of the disappointment of the workers at Jhelum and Sanghoi, and the plans which would have to be given up, but we were sure that for some reason unknown to us it must have been God's plan. Near to the scene of the accident was a well, the first we had seen for some distance, and a lovely camping place. The people in the village nearby, too, were very, very kind. The head man came out, had the place swept in which our tents were to be pitched, and all the thorns cut, an unusual kindness in this part of the country. He also sent to a village three miles away for milk and eggs for our use and seemed to be anxious to help in every way possible.

While we were there the Rajah of Daurapur, who was hunting deer in the vicinity, came to our humble door with a quarter of venison for us. He also gave the men an invitation to go hunting with him the next day, but as that was Sabbath they had to refuse.

When at last the repairs were made and we were ready to leave, one of the women who had been to the tent several times, said, "Oh! don't go away, stay here with us!" Although by the accident our meetings at Sanghoi were spoiled, yet who knows but perhaps our Master had some one at Malakpur to whom He wanted to give the Word, who would not have had an opportunity to hear had our plans carried.

While we were at Malakpur our people at Jhelum were not idle. The pastor and several volunteer workers, whom we had planned to meet in Sanghoi, came to that place and held meetings there and in several nearby villages. They then came back to Jhelum and worked, and when they handed in their reports this is what we read:

Total number of books sold, 390; including 1 Bible, 7 New Testaments, 232 portions, and 150 other religious books.

Total number of enquirers, 12.

Total number professing Christianity, 15.

Baptisms, 1.

Total number of workers, 52.

The work of Miss Logan and Miss Stewart was greatly hindered because it was the week of the Holi, a Hindu festival which is so impure that it is not safe for women to go into the bazars or streets of the city at that time. However, they spent their time at the railroad station, selling books to the passengers on the trains, and giving the message.

Our campaign week was a disappointment in many ways, and our book sales were small, but when we think of our winter's work and the kindly attitude of the people in this hard Mohammedan district we feel encouraged. Hardly a day has passed since coming in from camp but some one has come into the office to enquire into the way of salvation more fully. Many have privately confessed their faith in Christ, and we hope that soon they will be strong enough to confess Him publicly. Will you not join us in praying that these secret followers will be given strength to confess Christ before their fellowmen.

BERTHA McELROY SUTHERLAND.

THE CAMPAIGN IN LYALLPUR DISTRICT.—THREE CENTERS.

1. Lyallpur City.

5 days in the various bazars.

Total of audiences, 850.

Total workers including the missionary, 8.

Total sales, 423; including 4 Bibles, 19 New Testaments, 300 portions, 100 other religious books.

Note: The audiences were transient and more emphasis was put on book selling than on preaching. The number given is of those who heard preaching. Books were offered to a great many more.

2. Chak Jhumra.

1 day.

Total aduiences, 800.

Workers including two missionaries, 8.

Total sales, 238; including 2 Bibles, 16 New Testaments, 200 portions, 20 others.

3. Chiniot.

2 days.

Total audiences, 800.

Total sales, 724; including 4 Bibles, 20 New Testaments, 600 portions, 100 tracts.

After the campaign week was over, the Lyallpur workers were busy preaching and selling books at the Horse Fair. These fairs are held annually in several of the larger cities of the Punjab, and afford a great field for evangelistic work.
—Editor.

THE WEEK IN SIALKOT CITY.

Total workers, 164.

Total audiences about 5000.

Total sales, 69; including 6 New Testaments, and 63 portions.

IN ZAFARWAL.

Miss Hadley reports that she and Miss Burnham had only five days in this special work and reached 231 women. They sold 5 gospel portions, meeting very few who could read. The Bible women tried to reach those who had not heard the message before and spoke the Word to a good number. They also sold 7 portions. "We had great joy in giving the messages, and felt that several women had really been reached."

THE WOMEN'S PART IN THE CAMPAIGN IN GUJRANWALA.

This year all the plans for the women's special evangelistic work in and near Gujranwala were in charge of our pastor's wife, Mrs. Barkat Masih. She arranged for women to go out to near villages each day in groups of three or four. Thirteen villages were visited and seventeen women took part in this special work. In only one or two places was there any opposition whatever. Many times they were urged to stay longer, or come back soon. One Mohammedan woman chided them for having gone so often to the Christian part of her village, for she said, "No one ever tells me the way of life. I want to know more about your way."

Three Mohammedan women spat profusely as they heard the word "swine" in the story of the prodigal son. Soon, however, one of them was vexed and began to use this same word in terrible abuse. The Christian women remonstrated, and told her of the power of Christ to cleanse from such sinful, repulsive habits. These Mohammedan women were much impressed, and wept as they realized how sinful they were.

Then, too, there was the Hindu woman who drank in every word in such an eager way. She bought a "Pilgrim's Progress" so she might understand better. Another woman, a Brahmin, said, "You people salam to us all when you come to our village, no one else cares for us like that." She said her little boy read in our Mission School. Again and again in his winsome childish way he had told his mother of how his heart just turned clear around when he heard about Jesus at school.

And so we might tell you about many of these women in our city and district who have heard of Christ in these past two weeks. I wish you might have been along one day when we went to a Hindu court yard. Among the other women and girls sat three old women whose faces revealed the fact that they were members of a refined, high class, wealthy family. They were so earnest, and seemed to let their whole souls flow out to meet ours as we tried to introduce them to Jesus Christ, the world's Saviour.

Out in the district, in the city, in the near-by villages, everywhere, we have had a new glimpse of white harvest fields. Pray for a great thrusting forth of the Christians of Gujranwala, that this ripened grain may be garnered before it is forever too late. Most of our village women cannot read, but notwithstanding this, about sixty Bible portions were sold.

HAZEL BENNETT.

ACCOUNT OF EVANGELISTIC CAMPAIGN IN GURDASPUR CITY.

We feel that the work done this year during the Evangelistic Campaign in Gurdaspur was perhaps more thorough and profitable than in any former year. While the numbers who heard the message were not so great, and the number of Bible portions sold was much smaller than in the previous years, yet the thorough and concentrated work among the same people day after day and night after night promises better and more far reaching results.

A large canvass was erected over the cement platform in front of our Mission church where a carpet was spread and seats were placed and there day after day and night after night for a whole week the Gospel in all its purity and power was presented to men and boys and some few women, all of whom listened earnestly. They were not there to interrupt nor to argue but to hear and to learn the Truth. Rev. Labbu Mull, a man of God, assisted us in these meetings and the Holy Spirit's power was manifest in every meeting. We were pleased by the repeated attendance of many from the higher classes and grades of society, such as lawyers, Government school masters and teachers, head clerks, Chief of Police, etc. Their faces showed their interest in the message and their remarks afterward also proved this. One said, "That was indeed a convincing message." Another said, "If these meetings would continue for a month the whole of Gurdaspur would become Christian." Another said, "I have almost lost my eye-sight in trying to find the real Truth," and he expressed himself as being desirous to know the Truth. One man rose after the meeting and said, "Sahib I wish to inquire further into these things." During the week it is estimated that at least 4670 people heard the Gospel as never before.

The singing of the Panjabi Zaburs helped greatly in drawing the crowds. They all loved the singing and all the spare books we had were taken by these non-Christian men and boys who sang right along with our Christians. Many purchased these Psalm books afterwards.

These meetings were of two or three hours duration, but even after being dismissed the people lingered around reluctant to go, conversing with the preachers and other Christians and singing the Zaburs or Psalms as translated into Panjabi.

The night meetings were opened by the showing of magic lantern Bible pictures with the explanatory preaching which was followed by the Gospel sermon.

The head-master here of the Government Normal School sent over a few days ago inquiring when there would be more of these meetings and also invited Mr. Gordon to come to the school hall and show his magic lantern pictures to the boys. Mr. Gordon replied that he was out of carbide just now but that as soon as he could get some from Lahore he would be glad to do so. The headmaster sent back word that he would send away and get the carbide for him and this he did so the pictures and the accompanying preaching will be given tonight in the city school hall. A wonderful opportunity of presenting the Truth to these hundreds of intelligent boys. We believe from henceforth the Gospel will be more eagerly received here in this city. We have felt heretofore that the Campaign work had perhaps been too scattered and extensive and had felt the need of following up the message in order to obtain tangible results.

The good results of these meetings we owe largely, we believe, to the prayer meetings held daily where our little Christian community earnestly prayed for God's help and blessing. The best spirit was manifested throughout the whole week and at least fifty men, women, boys and girls joined in the work in some form or other. Visiting in the homes, advertising and announcing the meetings, singing and preaching and selling books.

During the week 1 Bible, 36 New Testaments, 270 Bible portions and 244 other books were sold. At this writing I am unable to give the report of the Campaign as carried on in Gurdaspur District. Each pastor and teacher was responsible for the work in his own particular circle and congregation.

MRS. D. R. GORDON.

COMPULSORY EDUCATION IN INDIA

As compulsory education is going to be introduced in Poona, it is being hotly debated there whether compulsion should apply simultaneously to both boys and girls, or boys first and girls afterwards.

There seems some doubt as to whether the funds will be sufficient to provide for both boys and girls, and some Brahmin ladies have been advocating that if this proves true that the girls should be given the preference, as hitherto the education of girls has been so much neglected.

"The women of Poona have set a noble and courageous example by marching in procession 2000 strong to the Municipal Office carrying banners and singing songs to demand universal education for girls. One motto was particularly striking. It said that the putting off of girls' education for three years would mean putting of Home Rule for thirty years. Brahmin and 'untouchable' women walked hand in hand in the procession. A righteous cause is a great leveller." Taken from an Indian journal, "The Modern Review" for March, 1920, which is edited by Ramananda Chatterjea and published in Calcutta.

The next paragraph is also taken from "The Modern Review," and shows that the Indian press is alive to the Christian situation.

"In India the widespread movement of the outcastes towards the Christian Church has continued unabated. In mass movement areas in North and South India the number of baptisms is still only limited by the possibility of instructing the thousands of inquirers who desire to join the Church. In one year, as we noted at the time, an American Mission reported 150,000 inquirers, and nearly 30,000 baptisms. Baptism was refused to 40,000 persons for whose instruction no provision could be made. The areas of the movement have extended. In Hydrabad in the Nizam's Dominions, to take one instance out of many, a British Mission reports that a movement which began in 1915 has spread like an infection from village to village; over 3,000 adults and an equal number of children were baptized in 1918, and over 4,000 more are under instruction for baptism."

The Editor remarks that the above ought to provoke thought in the minds of all Hindus.

Four of the six delegates from the Punjab to the National W. C. T. U. in Delhi were from our own Mission: Miss Emma Dean Anderson, Miss Jean Morrison, Miss Mookerjea and Miss Jessu. It came out clearly in this Convention that India's native leaders, both Hindu and Mohammedan, are opposed to the drink traffic. If they could have their way in municipal, provincial and Imperial councils the legalized business would soon be abolished. This has been tested by vote in several areas. In spite of its rigid rule the Koran is not keeping the Mohammedans of India from drinking, the sacred Hindu books are not keeping their devotees from intemperance nor is the Bible keeping Christians from strong drink. This way lies India's ruin, but concern as to revenues has operated against national prohibition so far.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

Report from the Organizer for India.

Twelve eventful months have passed, in the kindness of our heavenly Father, since I ventured forth as the Organizing Secretary for the Women's Christian Temperance Union in India.

It was not easy for me to leave my little corner in the Punjab, where I had worked as a missionary for thirty-three years, in order to take up this new line of service; but, just as I was lead to see and feel the need of saving people from the evils of intemperance in my small town of Pathankot, so was I led to see and feel, to an even greater extent, the need for this form of work, in every nook and corner of India.

When I look out upon the rapidly changing world, upon the great missionary reform movements which are being set in motion, and the momentum with which they are advancing, I rejoice that, at this time, God is giving me the privilege of being in the very heart of the Temperance Movement for India.

Our aim in each city visited is to arouse the interest of all classes and creeds. Most of the credit for the success of our organization in India must be given to the busy missionary women. They have been the natural leaders. God has given them the opportunity of *seeing* the need and a heart to meet it. They are the ones who have to sit and listen, while tales of suffering are poured forth into their ears by sad-eyed and broken-hearted women. Again and again, have I heard that the women and children suffer most because of drink. They are the ones who feel the shame, when reproached by the non-Christian people for having placed this burden of drink upon them. God grant that every Christian worker may do his or her utmost to remove this reproach.

My report must of necessity be brief. Four of our six great divisions have been visited during my first year. Four hundred and thirty-eight meetings were held during the dates between February 3, 1919, and February 3, 1920. About 6,000 pledges have been received. Nearly all the work has been done through the medium of the Urdu language, which is understood by two hundred million people.

1. *The United Provinces*—This was my special field during the year. Seven full months were given to it. When I entered these Provinces, I found 12 W. C. T. U. organizations in operation. Eleven of these were visited. New mem-

bers were added, and new departments started. There are now 19 W. C. T. U.'s, 7 Men's Unions and a large number of Juvenile societies.

2. *The Punjab.*—Naturally I returned to my own Province for part of my holiday. While there was no opportunity to do regular work, I visited my old society for men at Pathankot and was pleased to find them still carrying out the temperance principles. They had closed four of the six liquor shops in the district. They raised Rs. 330 for furniture for the Temperance Hall which they had erected in 1915.

DELEGATES TO THE W. C. T. U. CONVENTION IN LUCKNOW.

I presided over the Punjab Temperance Federation which was held in the city of Rawalpindi. This Federation sent up 28 important resolutions to the government concerning temperance. The W. C. T. U. of the Punjab has reorganized its division. Encouraging word comes of preparation being made for my tour next winter.

3. *Bengal.*—Five weeks were spent in the great city of Calcutta, where we have an important W. C. T. U. organization. The new feature of our work in Calcutta is the forming of unions among the Indian women by an Indian lady. I was especially encouraged by the interest taken in the Blue Ribbon Army. At least 600 of the college students, representing nine different college circles, signed the pledge and many of them are wearing the Blue Ribbon badge. The temperance work is well organized in Calcutta.

4. *Central Provinces.*—In September, the Central Provinces Division was reorganized, after a silence of thirteen years. One of the most encouraging features of the year has been the opening up of work in these provinces. Five weeks were spent in that division; 19 cities were visited and 13 new organizations were formed. Last September, there were only two temperance organizations in the Central Provinces. At this date we have six W. C. T. U.'s, ten Men's Unions and six Juvenile societies, with at least 1,600 pledge signatures secured during the tour.

5. *Bombay.*—At this writing your secretary is working in the Bombay Division. Three W. C. T. U. organizations have been formed in the past few days. Great joy is felt over the new lease of life taken on by the Union in Bombay itself. I find that all classes of India's people long to have their land released from the thraldom of drink. During the year, I have come into close contact with some of India's most

prominent political leaders, with members of legislative councils, and with college and high school students and professors; and all, with one voice, have expressed themselves as longing for the day to quickly come when India shall be one of the prohibition nations of the world. I would also like to state that I have met with the kindest help and sympathy from British and Indian officials, in my journeys up and down the land.

The first year of my promised five has quickly passed. Our prospects are as "bright as the promises of God."

MARY J. CAMPBELL.

Bombay, March 4, 1920.

REPORT OF THE CALCUTTA WORK FROM NOV. 16th to DEC. 18th.

At last I am able to begin to do what I have wanted to do ever since I started in this Campaign for Prohibition for India, that is send you brief reports of my work in the different provinces from time to time. It is impossible now to go back and tell you of the many interesting meetings held during the past year. Perhaps some day I shall be able to write all that in a book for my friends, but in this letter I want to tell you something of the work and meetings held in Calcutta, the Metropolis of India. I was interested in reading the other day in a Calcutta paper that Calcutta is the second city in the British Empire and this of course means a city of no mean size.

Calcutta was certainly a great change to me after the work in the country places in Central India. The smoke, dust, and bustle all reminded me once more that I was in the heart of a great city. It was with a feeling of fear that I started work among the Bengali people. I had heard so much about the great difference between them and our simple people of the Punjab. My first meeting which was held in the College of Serampore, where I had the privilege of addressing 350 students in the old college, which was founded and built by William Carey, over one hundred years ago, satisfied me that the Bengali student class is quite as enthusiastic for this great reform movement as any other part of India is; in fact I received great encouragement that day from the enthusiasm shown by the young people as I told them why I had taken up this work and what I hoped India would do to help win prohibition. The English Professors seemed as interested as the students. I had dinner in the old Carey Home and spent a few minutes in an upper room where Carey died. Afterwards I went to the little old fashioned cemetery where he was buried, and saw not only his tomb, but those of Marshman and Ward his earnest colleagues. I had a few minutes in the old Pagoda where Henry Martyn used to resort for prayer and where he had talks with the Bengali men of that day about God Whom he so earnestly served. The visit to Seramport will long stand out as a beautiful memory.

Many colleges in the city opened their doors to me, and nine at least were reached by the message. Duff College was another interesting place. I spoke to the students there and was shown over the whole place, which was built by Alexander Duff, the name so familiar to all interested in Missions.

One evening was spent with a few divinity students in Bishop's College. Mr. Tubbs, the Principal, is a special friend of mine. Oh! that India had more men like him. At least four meetings were held under the auspices of the Y. M. C. A., while the Baptist, Methodist and English churches gave me an opportunity to reach a large number of the Christian community.

Some of the Temperance Federation people arranged a meeting for me in the Calcutta University Institute which was attended by about 500 students. Rai Bahadur Chuni Lal Bose presided over this meeting and at the close of my talk made an earnest appeal to the young men to take a stand for total abstinence, also to promise to help in freeing India from the evils of intemperance. A spendid response was made by 150 young men who came up to the tables and signed the Pledge Books. As far as possible a little knot of blue ribbon was given to each pledge signer. This little badge is well received and I only wish I had enough blue ribbon to give a badge to each one who signs.

The Blue Ribbon Army which was inaugurated by our National Convention at Lucknow is filling a very real need among the Indian men and boys. About 400 signatures were left in the hands of the Temperance Federation of Calcutta who have promised to organize these into Societies.

One Organization was formed down in the famous old Beadon Square, under the leadership of Mrs. Taylor. Mr. and Mrs. Taylor are retired missionaries who are giving their last days to helping the young men of that district. We had a delightful evening with them in just an ordinary Indian house which they have made over into a beautiful home. I am sure that their lives will prove a blessing to all their Bengali neighbors.

The last meeting held in Calcutta was in the Vidya Sagar College where about 1600 young Hindu Bengalis are reading in the Collegiate classes. A well filled room greeted us. Even though the young men were on the verge of Christmas holidays they gave good attention to the temperance plea and at the close, when the invitation was given for pledge signers the table was simply crowded with the students who pressed forward. The old grey headed Principal said the message was needed by the students for many of them have drink and drugs in their homes. One of the Professors said, "I also fear that many people are taking too much tea these days."

Another interesting meeting was held in the Seaman's Branch at Kidderpore. The audience consisted of young English men from the boats in port. A young English officer who was terribly hard hit during the war in the North Sea said to me at the close of the talk, "The world needs today just such a talk as you have given us tonight, and I want to thank you for it."

It was a great privilege to visit the "Lee Memorial School Home." You must have heard of this home which was erected in memory to the six Lee children who lost their lives in that awful land-slide at Darjeeling many years ago. Dr. and Mrs. Lee have given their lives to the education of India's little ones and a beautiful home has been erected by them. The inscription on a marble tablet at the entrance way say, "Built in answer to prayer." They have 400 children in their care. Even though busy with the care of all these children Mrs. Lee finds time to do a great deal of Temperance work.

In all 43 meetings were held in Calcutta, during the one month spent there. I went there a stranger, but I feel that in the end I had many friends who are interested in our cause and who will not forget.

Taken in Damoh Central Provinces. All the boys in the picture had just signed the pledge. Standing before the camera they were asked to show by upraised hand if they would help to make India dry. You see the response. Notice the dear boy sitting at my feet. The gentleman at the left is Rev. Mr. Rice of the "Christian Mission."

One morning I had the privilege of meeting Mr. Gourlay, the Secretary to the Governor of Bengal. His mother is the President of the W. C. T. U. in Scotland, and the son, like the mother is deeply interested in this work and gives some of his time to helping the Calcutta Federation. As in the Punjab and the United Provinces, so I found in Bengal young men who are anxious to bring in the great day when prohibition shall be written in the laws of India.

P. S.—I must not omit the good news that at last after ten month's waiting I have been joined by a Secretary, a Miss White, who will help me in keeping my dear friends in touch with this great work. I am very happy in this new form of service.

NOTE:—Owing to delayed mails this correspondence has accumulated.—Editor.

January 22nd, 1920.

Dear Friends:—

After spending three days in our Headquarters in Lucknow I left for Delhi on the 21st of December where Christmas was spent with Rev. J. H. Stewart and family. I found them living in a nice little Government bungalow in a part which is called new Delhi near the splendid Secretariat buildings.

During my stay there I had the privilege of speaking twice to the soldiers of the 71st Punjabis. The first evening a Temperance Meeting was held which was attended by over 100 of the young men. At the close 80 came forward and signed the Pledge. I am glad to say that most of these Christian soldiers have not yet formed the habit of drinking, but two of the number who signed the pledge that night acknowledged with sorrow that they had formed the habit, but would now try to overcome it and asked for our prayers. While rum is usually given as a ration to most of the Indian regiments the Christians are allowed to substitute sugar for rum, but notwithstanding this precaution some have fallen into the habit.

About 75 per cent of the men belonged to our Mission in the Punjab. Some of them said to me, "It is quite proper that you should come back and look after the little plants that you planted so long ago. Of course you are interested in our welfare and want to see us saved from this habit." I am glad indeed that our Mission has been willing to give Mr. Stewart as Chaplain for one year to this regiment. He holds services every Sabbath and one or two during the week. He spends several hours each day in the Y. M. C. A. Hut and also joins the men in their sports. The English Officers of the regiment, of whom there are five, all take a great interest in their men. On Christmas morning the men spent at least one hour in singing the psalms in Punjabi. I was told that the different companies have prayers, morning and evening. This regiment numbers 1600 men, every one being a Christian. The Blue Ribbon Badge was warmly welcomed by these soldiers and they will be allowed to wear it at all times except when on parade. Christmas day was bright and warm in Delhi. In the evening time we sat around a little coal fire.

From Delhi I went on up to Amritsar to attend the 16th All-India Temperance Conference which was being held at the same time as the 34th National Congress. There had been some doubt as to the wisdom of allowing the Congress to be held in Amritsar where there had been so much trouble during last April, but the Government very wisely concluded to trust the people and to allow the delegates to come as had been planned before the riots took place. The Officials said they would hold the Congress responsible for good order and they willingly agreed on condition that there should be no police on duty. This request was granted and during the three days that I was in Amritsar I saw no disorder of any kind. The only evidence of the maintenance of order were some mounted volunteers who wore the red and green, the Congress colors. At least 16,000 people came to Amritsar during the Congress, 8,000 being delegates.

The Congress meetings were held in a large structure called a Pandal, made of canvas and wood. About noon on Saturday the news of the Royal Proclamation reached Amritsar. It was the theme of much discussion and rejoicing. I shall give you only two quotations from it, but these two brought joy to the hearts of the people. The King Emperor said, "We have endeavored to give to our people of India the many blessings which Providence has bestowed upon ourselves, but there is one gift which yet remains and without which the progress of a country cannot be consummated, the right of her people to direct her affairs and safeguard her interests." Concerning the stern measures that had been taken last spring because of political agitation, it was stated by the King, "That it is my earnest desire at this time as far as possible that any trace of bitterness between my people and those who are responsible for my Government should be obliterated. I therefore direct my Viceroy to exercise in my name and on my behalf my Royal clemency to political offenders in the fullest measure which in his judgment is compatible with the public safety."

Because of this act of clemency several political offenders were released during the days of the Congress. Among these were two Amritsar men, Dr. Kitchlew and Dr. Satya Bal who received a great ovation on their entrance into their home town after being released from prison. Thousands of people went to the station to meet them and escorted them to the Congress Pandal. The people literally thronged the streets, throwing flowers upon the released men.

The three representatives of the W. C. T. U. who were in attendance on the Temperance Council were given seats on an upper balcony and from this vantage point could see all that transpired below in the crowded streets while the prisoners were being excorted home.

A few days later two Mohammedan prisoners, the Ali brothers, were released from some place down country and came straight to Amritsar. I was told by an Indian lady delegate that on their arrival in the Congress Pandal, the leading politician of all India, The Hon. Pt Malaviya arose and embraced them. It was indeed a unique occasion for India, this fastidious Brahman gentleman embracing the dignified Mohammedan leaders. Does this really mean that India's two greatest religions have at last become united?

Mr. Malaviya was elected President of the All-India Temperance Conference and will serve during the year 1920. Because of his heavy Congress duties he was not able to give more than half an hour to the Temperance Conference, but in that short time he made known his views, with no uncertain sound, on the drink question.

He said after tracing the growth of Excise revenue, that if the present rate continued, drink would go on increasing until India would be ruined. In view of all the harm that drink has brought to India he believed that India ought to follow the example of America and enforce prohibition.

Six resolutions were passed urging the Local Governments and the Central Government to introduce total prohibition as soon as possible. The resolution embracing prohibition was the most popular of all and received the greatest applause.

Our National President, Mrs. F. B. Price, wrote in an article the other day as follows:

"The Reform Bill for India which has been passed by Parliament contemplates turning over to the Indian Government in a year from now the Department of Excise. At the present time Rs. 150,000,000 are received from Excise annually.

"Another Department to be handed over to India is that of primary education. For some time Indians have been agitating for greater effort in this direction and also for prohibition. It seems to be the plan of the Home Government to put on India's shoulders the onus of carrying forward both projects. You will readily see how keen Indian leaders will be to prove themselves competent to manage affairs and it will be no easy task to realize both these projects.

"If the Indian Government once learns to depend upon the Excise there will probably be a long fight to win prohibition. Some of the political leaders are ready now to see that the present Excise policy ought to give way for prohibition at once, but others like Mr. Malaviya seem to think that the change must be gradual, putting the goal of prohibition ahead for some years."

Now that India has entered upon a political career it will be keenly watched by all the nations of the world to see if it is making good. Let us who believe there is a great future for the people pray that they may have wisdom from God to help them at this critical time.

In my next letter I shall hope to give several interesting things concerning the work we are now doing in the Central Provinces.

Friends who read the little book entitled, "The Apostle of the Bleeding Feet" will be glad to know that Sadhu Sundar Singh concerning whom the book was written will probably visit America in June. His address is, care Rev. Bull, St. John's Mission House, Morston St., Oxford, England.

I hope many may have the privilege of hearing him tell of the Lord to whom he has dedicated his all.

Yours in glad service,
MARY J. CAMPBELL.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

THE LEAST OF THESE.

"Saida, ja Sitt," (Good, day, O, Lady), was the greeting I received one evening a few weeks ago as I came out of the school house just at dark. The little one speaking was a child not more than eight years of age with a baby in her arms and leading a three-year-old boy. I paused at the gate long enough to ask whom she was seeking and was surprised at her answer. She seemed so delighted to see me and she fairly snapped off her words as she said, "I came to see you. I have been trying for a long time to find you. Last Friday I was out all day hunting and every time I came to a place where I thought you were 'Allah' you weren't there. I live in Kafr Manakhr and I have come to find out when you are coming down there to tell us some more stories and to give us some more pictures."

As I was telling her about our plans to begin another Sabbath School down there she listened eagerly and then asked, "Won't you start a school for us down there, too? We want a school, too." Only last Sabbath as I was coming home from one of the street Sabbath School classes I was walking through this village and child after child all along the street called out and said, "Are you coming to start a school for us?"

WE HAVE A KINDERGARTEN.

But what kind of a school do these children need? Do they need to sit still six hours a day and study only reading, writing, and arithmetic? No! a thousand times no! These children have played in the streets all of their lives; have never had any discipline of any kind except from angry parents who curse and beat them. They know not the meaning of love—love for each other and love for living creatures. Hence for them we are dreaming of the kindergarten. The kindergarten with its games and songs; its stories of nurture and chivalry; of home and animal life; and the discipline carried out by a teacher who loves the children—Oh! what a blessing it can bring to these little lives.

Only this year we have given the

kindergarten a trial in the Benha school and its success has surpassed our wildest hopes. The teacher had but one month of training under Miss Mason and since that has had three months of work in our school and already the discipline has been reduced to almost a nonentity and the conduct of the children equals that of the little ones at home. The most severe discipline which has been carried out by the teacher during the past month was during the past week when she said to a little one, "You did not do as I asked you, so now you sit in your place and watch the other children play."

WE WANT A KINDERGARTEN, TOO.

What a vast void will be removed from the hearts of these little ones when we can at last open a school where these children will find a welcome; a place which they can call their own and from which they will not be driven away by means of curses and blows.

WE WANT A KINDERGARTEN, TOO.

The street waifs are admitted to our Benha school but once a week and yet the other day I overheard a ragged little one as she was passing with an older person point to the school and say proudly, "That is our school over there." Do we not want to give to these children a school which will be in every sense of the word "Their school?"

If Christ was here in person today carrying on the work which He has left for us to do I feel convinced that much of His energy would be directed towards the neglected children of Egypt. As I read my Bible I picture the Christ looking compassionately at a group of little street waifs as He says, "In as much as ye have done it unto the least of these ye have done it unto me."

JEANNETTE L. McCRORY,
Benha, Egypt.

OPEN DOORS.

It was a dark day last March for our work in Assiut, when on notification of the military we snatched up a few necessities, closed the doors of our school, and started down the Nile on a refuge ship, not knowing when we might be able to come back, or if our building and people would be waiting if we could get back. Had there not been three attacks upon the small military force, which had they been made simultaneously we would likely not be here to tell about it? Even as it was, coming from three directions at three different times, the arrival of an airplane with munitions was all, under the hand of God, that saved us and our mission plant at Assiut.

It was a long holiday, with opportunities of serving our defenders through the Y. M. C. A., besides helping in other work. But we did get to return, and it was a glad time for us and for hundreds of girls when, with faith that our five new workers would reach us soon from America, we opened the doors of our building September 23rd and again began our work.

We never have had a fuller school or a greater rush for entrance slips the first day. We never had to turn away so many girls for lack of beds, or places to put them, or for lack of class rooms, or place for a seat in the over-crowded places used for that purpose. We have opened the door to as many as it is possible for us to accommodate and a few more. Three hundred and fifty have lessons, and one hundred and ten are in the boarding department.

Our village workers, as they go from place to place, have never found such opportunities of speaking to Moslem and Copt together as they have this year. As he stops here and there to talk to this one and that, Mr. Reed often finds quite a crowd gathered to hear the message he is so able and ready to give, and in places where we have no doors to open this is a wonderful opportunity.

One reason for this new spirit of oneness is the "common cause" in the present political agitation, and it surely is most important that this open door of opportunity be entered. Those of weak Christian faith, and those who are only named Christian to distinguish them from the opposing faith, are in great need of the Gospel of Jesus Christ. Then it is a wonderful opportunity of interesting and bringing over to Christ the millions of Moslems who may not be so deeply grounded in their faith. Again, it is an opportunity of using influence with those who know the truth, but for whom the truth has not broken the shackles.

In our work here in the school one feels that it is being one of the most successful years we have had, both intellectually and spiritually. At the winter communion service of our College Church, eighty young lives were dedicated to the Master, thirty-eight of whom were from our Girls' School.

One feels so grateful for this spirit, especially in view of the fact that politics are having such a strong hold on the youth of the land.

In all the history of the world there has never been such wide open doors as there are now. Nations cannot go back to old conditions, but must go forward through the open door into the wide future where humanity is waiting for the Christian people to come in and take possession.

Does the Egyptian field not appeal to you as the land of open doors? A land where the millions of anti-Christians are, in this reconstruction period, ready to swallow up the few thousand Christians and nominal Christians in a wave of political antagonism. Surely the opportunities are greater and the responsibilities larger than ever before. Is it not a question for each of us, "What can I do?" All can pray and give, and some could even come and join us in the interests of the Master's Kingdom in Egypt.

In His Name,
Mary A. Work.

"WOMEN AND PROGRESS."

The following is an extract from an Egyptian Arabic daily newspaper, the "Wady-el-Nil" ("Valley of the Nile") from an article by its Cairo correspondent on the spirit of the people, a propos of the annual ceremony held in commemoration of the death of Mustafa Kamel, the founder of the political party known as "Nationalists."

"Egypt has witnessed two scenes today, the first is the celebration of the anniversary of the death of Mustafa Kamel, and the second is the new movement started by Egyptian ladies. Are there still people who say that 'a man of straw is better than a woman of gold?' The more the woman progresses in life, the more the community strides forward, subduing difficulties in the way of a more advanced life, and it is for this that we wish to raise the Egyptian to a higher level.

"No fewer than 200 ladies went today on their pilgrimage to the tomb of the late Mustafa Kamel. They all stood beside the grave of the patriotic hero with the love of home filling their hearts and proving not only that the memory of the late great leader is deep in the hearts of his countrymen, but also that the Egyptian woman has acquired a new social and political position in our society."

To me, the above is a strong missionary appeal. The Egyptian woman is groping for the hand to lift her up to the place she longs to occupy. She will not find her help in pilgrimages to the tomb of a dead patriot. We know where she can find a sure help.

THE CAIRO ZOO.

This account of the Cairo Zoo ought to be written up for the Junior Magazine, but since I am not a correspondent for the Junior Magazine I am going to write it for the Women's Magazine with the hope that the mothers and big sisters, readers of the Magazine will tell it to the Juniors, for I am sure that they will be interested in the lovely zoological gardens which is one of Cairo's recognized show places. Nobody ever goes to Cairo without going to the Zoo, and it is quite worth while to spend a whole day there roaming about, feasting the eyes upon the beautiful flowers and getting acquainted with all the interesting animals.

As some one remarked once on entering the gate, "with so many fine animals living there, it seems somewhat unnecessary to have two stone ones just inside the entrance and very uncomplimentary to the beautiful inmates of the lion house, of whom the stone structures are a very poor imitation." However, the real lions are fortunately such magnificant creatures as quite to blot out the remembrance of the impostors."

The lion family have only lately had an addition in the shape of a most attractive little cub. Beside its huge mother it looks like a tiny toy lion, much like our Tanta Mission House dog Joy's latest puppy which Harriet Philips has named Dickie. Baby lion is a soft woolly little creature, very wabbly on his legs and so timid and meek looking that you begin to wonder if he is really the son of his fierce-looking mother.

If you want to get acquainted with baby lion you will need to hurry up before he grows up big and fierce looking.

Another very interesting new arrival is the Raffles Squirrel—so named after Sir Stamford Raffles—which has just arrived from Malaya. It is a little beauty, its general color being fawn, but its breast is golden brown, and its back coal-black.

In the tropical house there is a new "Sheltopusik" which came only last month from Palestine and is remarkable for its strange combination of lizard head and snake tail. It certainly is not a thing of beauty.

There is also another new and strange looking animal from Mersa Matruh. It can best be likened to a good sized mouse with long legs. It hops along the ground like a bird instead of running like a four footed animal.

The old favorites whom everybody loves to visit are still there. For instance our old friend "Said" the huge hippopotamus who has a whole lake all to himself. He always has a big crowd around him and especially when it comes time for him to be fed. It is very amusing to watch the big bundles of hay disappear down his huge throat.

The most venerable inhabitant of the Zoo is Mr. Tortoise. He was already ambling about on this earth when George Washington was hacking his father's cherry tree with his little hatchet. His exact age is not known, but it is estimated that he is at least 200 years old. He has been in the Cairo Zoo for nineteen years.

The Zoo is particularly rich in tropical birds and their coloring is magnificant. The beauty prize should surely be given to two white peacocks with their magnificantly spreading tails and stately bearing, who strut about and bask in the sunshine near the tropical house. There are also two very unique saddle-billed storks who are worthy of special notice, black-beaked, yellow-eyed, with yellow and red flaps hanging at the sides of the head together two most realistic amber earrings. In the same pen with the storks is a serious looking grey crane who eyes his visitors with an air of scornful aloofness.

THE NILE MISSION PRESS.

Fifteenth Anniversary Meeting.

The fifteenth anniversary of the inaugeration in Cairo of the Nile Mission Press was celebrated on Thursday, February 5th, when a meeting of the officials and all those interested was held, by kind permission of the Y. W. C. A., at Connaught House. After tea the company adjourned to the Hall where the Bishop of Khartoum, in the unavoidable absence of the Bishop of

Jerusalem presided over the proceedings. With him on the platform were Mr. Upson, Superintendent; Miss Padwick; Mr. Weaver, Business Manager; Colonel Walker, S. C. F., and Sheik Mitry Dewairy. Mr. Khlil Risq, the representative of the staff of the Press, opened the meeting with prayer. It may here be of interest to note that during the riots in the spring when a general strike was proclaimed in Cairo, the staff of the Nile Mission Press remained faithful to a man though more than half are Moslems.

Mr. Upson who has been Superintendent of the Press since its very beginning, fifteen years ago, explained the uses of the Arabic publications for China, India and all the eastern countries. To an Oriental mind, a standard English book translated literally, conveys almost nothing at all and it is therefore necessary to understand the principles of their thinking and to clothe that thought with words. That is what the Nile Mission Press seeks to do. Much of their literature has been translated for use in China, India, Uganda, Nigeria, Turkestan, etc., and missionaries in all lands have found it a most effective entrance to many a Moslem. After Miss Padwick, who devoted all her time to the preparation of literature for children, and Mr. Weaver, the business manager had spoken, Sheik Metry Dawairy, speaking in Arabic, made an impassioned appeal to the Christians of Egypt to take their part in the work both by writing and circulating, by the gifts and by their prayers.

The Bishop of Khartoum said that he was convinced Islam had suffered a great blow in this war and it was up to us as Christians to seize the opportunity and work together in unity for the common end of spreading the Christian faith. What was needed nowadays was greater unity. The Nile Mission Press did indeed, he said, belong to all churches, but if we were to do the work God wished us to do, it could not be accomplished by little isolated groups of Christians—there must be a greater organic unity. What had struck us most during the war, said the Bishop, had been the vividness of God. None of us doubted, he said, that it was God Who had brought us through those awful years. It was surely that knowledge which had caused thousands of people in front of Buckingham Palace on Armistice Day so far to forget their usual English reserve and dislike of appearing religious as to break out in unison with the hymn, "Now thank we all our God." We were still in front of greater difficulties than we had been faced with in 1914. Then it was God who had borne the hardest part and as He had helped us then, so He would help us now. In the early days of the Roman Empire little groups of Christians had persevered, though at times almost swamped, and with God's inspiration and guidance had gone forward and conquered. He, the speaker, rejoiced to see the Nile Mission Press was sending out the message of Christ Crucified to all parts of the world and he prayed God would continue to bless the work and the workers.

NOTE:—I thought that the readers of the Magazine would be interested in the above account setting forth the work of the Nile Mission Press because it is one of our valuable aids here in Egypt, to mission work in providing much of the literature for circulation among the people. And in these days when the Egyptian is becoming more and more literate, more and more does the work of distribution of literature become part of the work of the missionary and preachers and evangelists and Bible women.

—M. F.

EGYPTIAN INDUSTRIES.

The Massara Cement Works.

Last month there was an interesting article in the Egyptian Gazette on the above mentioned subject and I have thought that it might be of interest to some of the readers of the Magazine. I have distinct memories of being asked questions about such things when home on furlough, "What do you build your houses of? Where do you get the building materials, etc.," and I remember that I couldn't always give a satisfactory answer as my mind had not run along such lines, so when I saw this article in print I thought, "Well, that will satisfy some of those curious

folks over there in dear old America.'' And especially, these days, when we are setting our hopes upon getting a goodly number of much needed building done out here in Egypt so as to save us from paying such enormous rents and giving us more sanitary living quarters, our minds naturally turn to such material things as bricks and stone and cement and boards and nails.—M. F.

''At a distance of 16 miles only from Cairo on the Helouan Railway line, lies the village of Massara where the works of the Cement Company of Egypt are found.

''These works which were established in 1900 have ever since their establishment been looked upon as having filled a most important industrial gap in this country. Their utility, however, made itself particularly felt during the war when the importation of foreign cement ceased altogether and no other alternative remained but to use locally manufactured cement. The experiment from the point of view of the purchaser, the Army, the Railway and other State Departments as well as private contractors and builders, did not prove a failure and everybody soon realized that the cement turned out in these works was just as good as that hitherto imported from abroad at considerable higher prices.

''A visit to these works has its charm and interest. They are situated right in the middle of a desert, overlooking the arid Mokattam hills on the one side and the fertile strip of land bordering the right bank of the Nile on the other. The Works Manager explained to our correspondent with great satisfaction and pride the result of his endeavors. 'Out of 300 to 400 men we employ in our workshops and quarries,' he said, 'only eleven are European and the remainder native Egyptians. We have had no troubles with them at all. The Company had realized the difficult economical situation in which these people find themselves at present and had considerably raised their pay since 1917. You will thus see that we have left them no grounds for strikes or complaints and our works have been running smoothly all the time without break.'

''The Massara works have an output capacity of 20 to 30 thousand tons of cement annually, and consume from 14 to 16 tons of coke and from 10 to 12 tons of Mazout (petroleum crude oil) daily.

''The calcarious and clayey stones from which cement is manufactured there are obtained, the first from the Mokattam hills and the second from the tracts lying between the Mokattam hills and the workshops. These are used in a proportion of 20 to 25 percent of clay and 75 to 80 percent of lime. The Company's laboratory controls this proportion every hour. As soon as the stones are weighed, they are placed in a machine for breaking them up into smaller pieces. They are then lifted automatically through a long perpendicular tube where the moisture is extracted by a steam process after which they are carried again through another tube for pulverization, pouring out in powder form into a receptacle whence, as raw cement, it is lifted up into another story where it is put into brick form. These bricks are then baked in large cylindrical ovens of which there are 8 at present of a baking capacity of 13 to 15 tons every 24 hours. The bricks come out after baking as 'klinker,' that is cement in a stony form. The 'klinkers' are left to rest for two or three months, so as to improve the quality of the cement and are then pulverized again, after adding to them from 12 to 3 percent of gypsum, and come in as cement proper. The cement thus turned out is weighed again before being stored. The proportion of raw materials employed to the cement turned out is 180 to 100, the difference being due to the carbonic acid which is extracted from the calcarious stones. After its manufacture the cement is stored in one of the eight 600-ton stores on the premises, and resting for two months in the store, it is put in sacks of 50 kilos each and sealed and numbered before despatch.

''The laboratories attached to these works are perhaps the busiest branch of the Company. The tests made in them, particularly those for the resistance of the cement, are long and numerous. The standard followed in the British Standard Specification for the Portland Cement, and the tests are carried out every hour of the day and night, the results being entered in special registers prepared for the purpose. Even when the Company send out consignments to their clients they take out samples of them, analyze them and keep them for six months at the laboratory with the name of the purchaser and the number of order, so that reference can be made to them later if necessary."

EGYPT'S LACK OF COMBUSTIBLES.

Well now, what does this have to do with missions and missionaries? I hear some of you asking. Not so very much, perhaps, except that no more can we use the good American stoves with which a great many of the missionary housewives had supplied their kitchens, both in homes and the Boarding Schools. However, as the country is effected, so is the missionary. Nearly all Egypt cooks on the little "Primus" oil stove, a sort of a lamp which when lighted makes a noise like a big steam engine letting off steam. The little "Primus" does very well, only sometimes when the cake is in the oven it gets low and so does the cake.

The war deprived Egypt of the greatest part of the coal which she was in the habit of receiving from Europe, but various industrial enterprises were able to carry on by means of the more extensive use of liquid fuel. The agriculturalist, however, did not benefit nearly so much from the same facilities for effecting such a change. You will understand that the land in Egypt is all irrigated and so every farmer who has much land has to have a pumping engine. He was obliged to change the dimensions of his fire-boxes under his boilers in order to permit of the burning of cotton stalks, rice straw, etc. In many estates "sassaban" was grown for the purpose of being used as fuel. The cultivation of trees, which had hitherto been neglected, was recommenced almost everywhere and already some parts of the country have taken up quite a different aspect. He who could sell a tree these last few years had a nice little pocket full of change. Egypt will never be a country of great forests or thickly planted groves, but the aspect of the country would be improved if all the many new roads and canals were bordered by trees, either fruit-bearing or otherwise. Woods and fruit are two things that are almost totally lacking in Egypt, both would be a source of wealth all the more valuable inasmuch as they would liberate us from the state of economic dependence in which the present purveyors hold us.

I am not well enough informed about the productativeness of the oil wells here in Egypt to say much on the subject. But it seems that the borings at "Gebel Zeit" (oil mountain) present fair results and that there is some chance of having a supply of "mazout" (crude oil) for use in pumping engine, and other industrial enterprises.

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MISSION STUDY.

THE LOS ANGELES MISSION STUDY SCHOOL.

By Mrs. H. W. Crabbe.

The Los Angeles Interdenominational School of Mission Study was organized twelve years ago and held its first session at Long Beach, Calif. It was at that time something of an adventure as Mission Study and Mission Study Classes were almost unknown in Southern California. So far as known to the writer there were only one or two small classes in all the Southland. But the foundation for permanency was wisely laid by those who planned and carried through to success that first school. They had a vision of the need and also a vision of the possibilities of meeting that need.

Prayer and earnest effort joined hands and with a hopeful outlook ever before them, the interest widened and increased. There can scarcely be found a church in this southern section of our state that has not now one or more live Mission Study Classes.

The school has been held in one of the churches of Los Angeles every year except the first and usually either in June or July. We now have a fixed date which is the first week in June.

We have enjoyed the help and instructions of the ablest leaders that could be found, among them Mrs. Helen Barrett Montgomery, Mrs. D. B. Wells, Mrs. H. L. Hill, Mrs. Rosenberger and Miss Prescott. Prayer and Bible Study, as well as lectures and Normal Classes are given a large place.

Our school continues five days with the evenings given over to Young People's Classes.

The expenses of the school are met by an assessment of five cents per member of the missionary societies of the twelve denominations affiliated and it has always been ample to meet every need. All debts are paid at the close of the school and still something in the treasury. After trying various methods of meeting expenses the one adopted has proved the most satisfactory. There are no collections and no paid registrations.

The average attendance for the past eleven years has been between nine and ten hundred. Every state in the Union has been represented, so that our school has been sowing the good seed broadcast to bear fruit in widely scattered localities. Much of the success of the Los Angeles school may be given—under God—to the wise, efficient, consecrated leadership of Mrs. E. Y. Van Meter who has for ten years been the President of the Board that has had the school in charge.

SEABECK.

By Mrs. Ella Jordan, Seattle, Wash.

One of the most charming places on the Pacific Coast is Seabeck, Wash. At one time a bustling, noisy mill town, where the whirr of wheels and rasping of great saws told the visitor that the "boundless woods of the great Western World," were being turned into lumber and shipped to the various ports of the country. Today the mill is gone and Seabeck spells quiet, rest and recreation for the weary toiler or busy student. No other place, we think, can quite compare with it in which to enjoy a summer's vacation. Before you stretch the beautiful waters of Puget Sound; beyond rise the snow-capped peaks of the Olympics, while at our backs are high sloping hills covered with immense trees of fir, pine and cedar, remains of the "forest primeval."

Streams of purest ice water pour down from the mountains; while fern-filled canyons, and inviting trails winding over the hills constantly beckon the lover of God's Great Out-of-Doors.

The quiet of the solitude, broken only by the whistle of the daily mail boat, or the honk of the ever-present automobile, appeals to one's desire for ideal rest. In addition to the charms of Nature, man has added golf links, tennis courts, warm and cold salt water bathing, boating, motor trips by land and sea, *mother's cooking,* and a special course in Mission Study presented by experts.

The mornings spent in hard earnest

study of the things best worth while, the afternoons given to recreation, and the evening vespers on the "hillside" filled with inspirational talks by the missionaries from foreign lands, make a wonderful ten days to tuck away in one's memory as a preparation for the busy days of the winter. Can't you hear the "Call of the Wild?"

Come to Seattle and see Seabeck.

MT. HERMON, CALIF., SUMMER SCHOOL OF MISSIONS.

By Mrs. Jeannette C. Alter.

You people, East of the Rockies, may not know that we have a Mt. Hermon, beautiful for situation, in the Santa Cruz Mountains, among the historic "Big Trees," seven miles from Monterey Bay, where we can get a whiff of mountain air and ocean breeze all in one breath.

This ideal spot, covering several hundred acres, is owned and controlled by an association of Christian men and women, thus assuring a safe, delightful retreat during the summer months, for rest and recreation. Many own permanent bungalow homes where they love to linger even after the season has closed.

I have not space to enlarge on the natural beauties and attractions of Mt. Hermon. Just come and see for yourselves!

From the auditorium, we can look down upon the tops of century-old Redwoods; and all through the summer season, the guests come and go, always gathering inspiration and up-liftment from nature or through the daily platform courses.

Right in the height of the season, our Federate School of Missions will hold its annual session, July 13-21.

Eight denominations are represented and the best talent is secured for Bible and mission study leaders; here is the tentative program as outlined by our committee.

Quiet hour for prayer, followed by mission study, then an open parliament, after which, the second mission study period; this will bring us to the closing hour of the forenoon when we are planning to have the Bible study course.

All afternoons except the one set apart for denominational rallies, will be kept for rest and recreation; at 4:30, the children's story hour.

Vesper service, with talks from live missionaries, when a direct appeal will be made to the young people for life service in the King's business. This will be followed by the popular meeting in the auditorium, to which many not in attendance at other services, will come; these evening meetings have been apportioned to the different denominations represented; two being responsible for each evening's program and our aim is to make these somewhat spectacular in character—illustrated lectures, missionary pageants, etc., that will appeal to the heart through the eye-gate; doesn't it sound good? After the middle of April, send to the General Manager, Mt. Hermon, Calif., for complete catalogue and program of summer exercises.

Mt. Hermon is dedicated to the glory of God and the advancement of His Kingdom; may the coming season realize more than we can ask or anticipate for all who come!

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

DELEGATES' CONFERENCE.

This has become a regular feature of our General Conventions, though a Pre-Conference necessarily. A large percent of the delegates were in attendance.

"How can I best contribute to this Convention?" elicited a number of helpful points, viz., prompt attendance at Convention sessions, a personal responsibility for success of the big May meeting, distinct speaking, sympathy and enthusiasm for president and other speakers, readiness, or willingness to serve wherever assigned.

"What do I hope to receive from this Convention?" The information my presbytery most needs: inspiration that will transmit to the workers at home: spiritual uplift: greater love for my beloved church.

"What kind of a report to take home?" Clear, vivid, concise, convincing.

Some "Donts" for delegates: Don't be a "Paper Delegate," one who extracts report from cold type of newspapers after returning home: Don't be critical of anything; Don't visit during Convention hours: Don't eat things that will not agree with digestive organs: Don't whisper during Convention: Don't fail to get statistics and facts accurately: Don't spoil your report by trying to cover the four days' program in detail: Don't read your report if it can be avoided.

General verdict: Conference well worth while.

A BACKWARD GLANCE OVER THE FIELD—A HOPEFUL LOOK AHEAD.

As a starting point, we will begin with Mt. Hermon, California, where our Federate School of Missions held its summer session in July, 1919. The United Presbyterians were only second in point of attendance and we had a denominational rally, when report from the Cambridge Convention was heard and plans made for more aggressive work in San Francisco Presbytery.

Florabel Patterson Rosenberger, who, by the way, is still a very "Friendly" United Presbyterian, taught both Home and Foreign study books and we are rejoicing that she will again be with us this year.

From Mt. Hermon, we went to Asilomar, where Mrs. Rosenberger is Dean of the Inter-Church Missionary Conference: wonderful days of infilling and yet days that called for the giving of our best thought, for "Principles of Program Building" were evolved at this "Retreat by the Sea" which are destined to fill a real need looking toward better programs in our missionary societies; I trust you have given them a careful reading, as they appear in the June issue of the Magazine, and which I shall try to explain more at length before next Convention, to all societies within reach; they should mark a forward movement in this branch of our church's activities.

Last August began what proved to be a six thousand mile continuous trip through Oregon, Puget Sound, Spokane, Idaho, with some points in Colorado and Kansas; then to Oklahoma—dear little Oklahoma carried off the Junior Banner from the Convention this year—through Texas, west to the valleys of California, a joy-trip everywhere, for the women are responding to the New World call and are climbing rapidly toward the heights of efficiency. San Francisco Presbyterial awarded a presbyterial efficiency banner this year to First San Francisco society, they having gained the greatest percent in the contest for efficiency—the beautiful banner was the handiwork of the secretary. We want every presbyterial to have a similar banner at the Ft. Morgan Convention, where a prominent place will be accorded them and an honorable mention made of the societies holding these trophies.

I would like to know how many presbyterials gained the "Five-Star" points.

1. A senior or young women's missionary auxiliary in every congregation!
2. Five cents per member to the W. G. M. S. Expense Fund!
3. Twenty-five percent increase in contributions to our departments of work!
4. At least 70 percent in Standard of Efficiency!
5. One or more accredited delegates to the General Convention!

Try for the five-pointed star next year.

Monongahela is demonstrating how practicable the ten points of efficiency are. Omaha writes: "After once reporting on them, they are easy to gain."

Every presbyterial represented at Youngstown Convention! That means that the Isaiah 41:6 Fund has proved a blessing to little sister presbyterials, and if every society will make a voluntary contribution to this fund, we shall not need to disappoint any who need aid next year.

Yours for "THE BEST" year,
JEANNETTE C. ALTER,
21 Mountain Ave., Oakland, Calif.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE THIRTY-SEVENTH ANNUAL CONVENTION.

The usual local interest, hospitality, and good friendship exchanged with hostess and delegate was experienced in the Convention at Youngstown, Ohio. Wide open welcome to homes for everybody, delegates, life members, missionaries and visitors that itself insured a good Convention, as it was. The South Church was the Convention church, but all the United Presbyterian congregations shared in the splendid hospitality shown.

The Local Executive Committee: Mrs. H. J. Casner, Mrs. Fred Bunn, Mrs. F. G. Wright, Mrs. Geo. H. Glozzard, Mrs. Wm. McClelland, Mrs. J. H. Halberg, Mrs. W. P. Weigering of Youngstown, Ohio; Mrs. Harry Jackman, Struthers, Ohio; Mrs. H. M. Steele, Warren, Ohio; also Mrs. J. A. McDonald of South Church, and Mrs. J. A. Heslip, Tabernacle Church, Youngstown, were tireless and efficient in their respective duties for the welfare of the Convention. Too much cannot be said for Mrs. J. A. McDonald, wife of the pastor of Convention church, in her efficiency in every detail, while all this hospitality is necessary and expected, nevertheless its abundance does not lessen its value in the comfort to every one.

* * *

By virtue of her office we speak first of Mrs. J. S. Hill, of Richmond, Ind., President of the 1920 Convention. Mrs. Hill is the daughter of the late Mrs. Mary Wilson Porter, who served many years as member of the Women's Board. We remember Mrs. Porter as Convention Secretary and a most attractive and capable woman and Mrs. Hill partakes of her mother's energy and efficiency. She guided the Convention with great dignity and gave most pleasing fellowship and interest throughout the sessions which always delights the delegate to experience.

In her address, "Vision and Task," she said:

A vision without a task makes a visionary or dreamer. A task without a vision makes a drudge. In our work we have the two and if we search the Scriptures we find that vision and task go hand in hand.

The vision is, The World Won for Christ; the task, The Winning of It.

God has honored this generation as He has never, never honored a generation before. He has thrown opportunity in our path; He has flung wide the doors to all parts of His world and has laid at our feet every advantage and every facility.

Is there any spiritual power in the church? The degree of brightness with which the light shines at home will determine how far its rays will reach into the darkness.

Have we caught the vision of "Winning the World for Christ?" We as a church cannot recede from our position in the world task of missionary effort and continue as a denomination.

Let us each ask himself the question: If every Christian should answer the call with my loyalty and my devotion, would Christ be satisfied? Would He be enthroned in all the earth? Would His message of love reach the nations and meet the needs of humanity?

We need to know how little we do in proportion to what we can and ought to do.

* * *

Mrs. J. A. Crosby, Elwood City, Pa., First Vice President, had charge of the first evening program.

Convention Theme: "Christ for the

World" was kept in mind throughout the Convention program. Especially was the thought prominent in the "Quiet Hour," in charge of Mrs. H. L. Finlay, of Egypt.

The "Quiet Hour" has a sacred place in the sessions twice a day, Christ preeminent in the home, in business, in social and political career, are all summed up in a life lived separate to Christ. Mrs. Finlay is very happy in her natural ability to present practical truths and the impressions made will bring its fruit. Mrs. Finlay is the wife of Dr. H. L. Finlay of Egypt.

* * *

We make no attempt to give the reports of Secretaries of the several departments of Women's Board of Directors. The reports of a year's tireless work energized by devotion, love and time are not easily presented in a few words. You will read the condensed report of the year in the July issue of the Magazine and as you read try to picture the faithful attendance of fifteen women throughout the year in the thirty or more regular and special meetings necessary to conduct a work in which all interests are for the Kingdom to win the world for Christ.

No personal aggrandizement in any feature of this incessant task. Personal ambition could not survive such ardous labors as are required in this service. The overwhelming responsibility absorbs every vain idea of ease that some people may have imagined as belonging to Women's Board of Directors. We who know something of the problems ever before the Women's Board are convinced that a woman must give her best in order to endure year after year the cares of her office. And most of the women have home cares as exacting as any other good house-keeper to engage her energies in addition to their share in the ever incessant demands upon willing women.

* * *

We are adding sixteen pages to our regular sixty-four-page issue and have also asked the space as far as possible usually given to Secretaries of departments in order to complete the plans for this June issue and with all this planning we must abbreviate the editorial report of this good Convention. Our readers appreciate the impressive memorial tribute we have in this issue to our beloved Mrs. Mary Clokey Porter, the only Thank-Offering Secretary our church has known and the one who developed that department to a marvelous success. We can not convey to our readers the loss to the Convention, even though her own program was fully carried through. The enthusiasm and joy Mrs. Porter gave to every feature of her work, in voice and look and hand-shake was sadly missing in the Convention.

The white carnations carried by Thank-Offering bearers and afterward taken by a friend to her grave at Springfield, Ohio, was a sweet love token to her memory.

* * *

In the plans for this Annual Convention the committee secured the rental of the large High School Auditorium near the Convention Church and four successive nights the place was filled even to standing room, accommodating about 1500 persons.

One impression that permeated every part of the program of these evenings was the large audience and its purpose of showing so much interest. That to the writer of this editorial meant more than any feature of the program. The question came continually to our mind, "Does not this large interested waiting audience represent an unselfish interest in the welfare of Christian missions?" Does it not say to us, "Our United Presbyterian Church has a place and a future among the agencies of the Christian world for its own specific work?" Would this large appreciative audience and its generous gifts in the several collections taken, express so much if it were not sincere in its belief in the work and successful results of the women's part in the building of the Kingdom. To some of us it was a great lifting up for the duties that are incumbent for the year to come.

* * *

Mrs. Porter had every detail of her program for Thank-Offering night prepared. Her usual responsive service, and following that the placards giving Thank-Offerings for three successive years by Presbyterials all ready and the sum total she loved to give suddenly to her waiting audience!

How real Mrs. Porter seemed to us as the figure 141,000 dollars was announced as the sum of the 1919 Thank-Offering. This amount from the societies in the home-land and then Egypt and India's Thank-Offerings always an expression of love and understanding one can not escape the conviction always before us how much greater this Thank-Offering sum would be had we in the home-land every United Presbyterian woman won to help win the world for Christ in her own generation.

Mrs. J. D. Sands, President of the Women's Board had charge of the Thank-Offering service.

* * *

Following the Thank-Offering service, the pageant, "Watchman What of the Night," was presented. The execution of Mrs. Porter's plan was in charge of Youngstown young men and women. It was impressive as well as spectacular in the excellent work in every detail of the pageant. Impressive singing accompanied every scene and came from a far away part of the building, "Hear His Voice Today," was a welcome invitation to the groping multitude seeking the Christ. Then came the "King's Heralds of Light," bringing the free gospel to the waiting multitude all effective for the purpose intended.

May the prayers and labor of Mrs. Porter as she sought to give this to the Annual Convention, not realizing this to be her last message, may all its efforts become a solemn call to the women to engage in the largest service she can render to Him Whose reward we all will one day receive for our faithfulness.

* * *

Foreign and Home Missions each have their special program and separate night. Of rare interest was the introduction to the Convention of Miss Anna Y. Thompson, of Egypt—home on short furlough—and Mrs. Eliza Stewart, of India, a veteran missionary, whose combined service in the foreign field represented One Hundred Years.

* * *

It is always a delight to see the missionary from the field of service and the newly appointed recruits for the fields. This Convention had its large proportion. Mrs. H. C. Campbell, Foreign Secretary, had a happy surprise for the audience, in the presence of the Volunteer Band from New Wilmington, which appeared in the Convention Sabbath night.

* * *

Communion service was preceeded by a memorial service to Miss Jennie McCahon, a missionary for forty years at Knoxville, Freedmen's Mission. The tribute by Mrs. Wilson, Freedmen

Secretary, and the tribute to Mrs. Mary C. Porter, by Mrs. H. C. Campbell, all of this combined to present the sacred privilege of love and life in Christ's life and death for the world.

* * *

Mrs. Rachel Tartar represented the Freedmen Mission; Rev. W. J. Giffen, the Frenchburg Mission; Miss Margaret Heazlett, the City and Alien Work; and Mrs. H. T. Jackson, of Warm Spring, Oregon, the great American Indian.

* * *

Rev. G. A. Sowash of our Sudan Mission gave a most interesting talk of this great field. The Sudanese can be won to Christ, the difficulties are the climatic as well as the uncivilized conditions. Time was all too short for Mr. Sowash to do justice to this great mission field. We would like to have all he had to say in our Sudan Special Number.

* * *

Convention Officers for 1921 are:

President: Mrs. J. A. McDonald, Youngstown, Ohio.

First Vice President: Mrs. J. S. Dague, Cuyahoga Falls, Ohio.

Second Vice President: Mrs. French Kerr, Connersville, Pa.

Secretary: Miss Lillian Robertson, Spokane, Wash.

Treasurer: Mrs. J. B. Hill, Pittsburgh, Pa.

Fort Morgan, Colo., Convention city, 1921.

* * *

Rev. J. A. Orr, D. D., First Church, N. S., Pittsburgh, Pa., and Chairman of New World Movement Committee of our Church gave a stirring address Tuesday night, carrying to his audience the greatest obligation ever presented to the United Presbyterian Church, namely, its loyalty and purpose in the present undertaking through the New World Movement.

* * *

The fact that every Presbyterial can have a representative in the Annual Meeting of the Women's General Missionary Society Convention is due in some measure the help given to long distanced and small Presbyterials through the "Isaiah Fund." This idea and much of its successful results is due to Mrs. J. C. Alter whose plan it is and who faithfully urges its support.

* * *

Mrs. J. B. Hill can bring applause from her audience in her list of figures as she reads the annual report. The sum of $357,799.87 for the past year represents faithful efficient loving service freely given, as well as the largest sum ever received through the Women's Missionary Societies.

* * *

There was one feature of helpful service in the daily Bulletins. The Bulletin gave the salient points of each day's proceedings and some important features for immediate use by delegate in her reports to be given immediately to her Presbyterial. Miss Jennie B. Wallace of the Women's Board provided this very excellent aid to the Convention and its use was well appropriated by delegates.

* * *

Fort Morgan, Colorado, deserves special thanks in the invitation to its church for 1921 Convention. Following their great loss of church building by fire it was necessary to secure another place. Youngstown came to the rescue. The invitation for 1921 is duly appreciated.

* * *

Before this June number is mailed it will be incumbent upon the Women's

Board to elect a member to fill the vacancy made in the Board of Directors by the death of Mrs. Mary Clokey Porter; also to elect a Thank-Offering Secretary. We can not enter into this great responsibility only by prayer. We can have an important part in continuing the great Thank-Offering Department. The coming year is to be a memorial Thank-Offering to Mrs. Porter. We turn to the pages of her department and read, "Make 1920 Thank-Offering the Best."

May we do it not only that we wish to remember her work but higher motive than all else it is the Lord's work and the Thank-Offering is a strong support to our Women's work, helping every department. Let us rejoice in the great work so well established.

* * *

The Editor and Treasurer of the Women's Missionary Magazine express grateful appreciation to the women of the church for the large increase in subscriptions for the past year—nearly 900 new names added. Also desire, for the cause represented in the publication of the Women's Missionary Magazine, a continued effort to obtain new subscriptions the coming year.

Renewal and new subscriptions should be promptly remitted in order to secure the July issue of the Women's Missionary Magazine. The large cost of this issue prohibits an excess beyond the mailing list. Be prompt to renew and remit.

* * *

It is an ever recurring delight to have a good representation of missionaries, both Foreign and Home, in the Convention. There is a privilege in meeting the laborers from the fields and each Convention is blest that has its quota of splendid women whom we desire to know and it is also a delight to the missionary to meet the women who love the cause of missions.

* * *

The July Number of the Women's Missionary Magazine will contain the Minutes of the 37th Annual Convention and reports of the Secretaries of the Women's Board of Directors. Send your new and renewal subscriptions at once in order to secure this valuable copy.

* * *

CORRECTIONS.

Mrs. J. H. Sankey made Life Member by a friend.

Mrs. Smith, of Tama, Iowa, made 30 instead of 300 calls in her local work at Tama Indian Mission.

A FORTIETH ANNIVERSARY.

On June 6, 1920, The Woman's Home Missionary Society of the Methodist Episcopal Church will celebrate its Fortieth birthday, The crowning effort suitable for this occasion is to secure 40,000 new members, 40,000 new subscriptions to their publication, *Woman's Home Missions Monthly*, and $40,000 to prosecute their splendid work.

Their history reveals remarkable growth and splendid activities. They have Industrial Homes, Religious Social Settlements. They administer missions to all races under the Stars and Stripes.

A resume of the large and successful work of the Woman's Home Missionary Society of the Methodist Episcopal Church should have more space than we are able to give in this issue. Congratulations and blessings to this branch of the Lord's great work for women.

POSTER EXHIBIT.

By Kate A. Hill.

Perhaps the most interesting and helpful exhibit ever brought to the Women's General Missionary Society Convention was the original poster exhibit of 1920.

The suggestion came from Mrs. Mary Çlokey Porter and her heart would have been glad to have seen the response.

About one hundred posters were sent. Every department of work represented. Some of them were real works of art.

The monthly meeting and Thank-Offering were favorite subjects.

"The Vacant Chair," sent by Second Cambridge; "Follow the Gleam," by Junior Society of New Concord, "A Home in the Sudan," by Keota, Iowa, received special mention. There were many others just as good.

"Our Aim," setting just the goal for 1920 was splendid.

"The wheel with its spokes," representing the Special Young Women workers, sent by 11th Allegheny was much admired. "Two cents a week to turn the spokes of that wheel."

"The Honor Roll" from Ft. Morgan, bearing the name of each woman who had read missionary books during the year. A gold star representing those who had read three.

Second, Washington, Iowa, offered prizes to the Intermediates for original posters.

One month Indian Missions were studied. The next Freedmen, etc. The Women's Missionary Society gave prizes of $1.00 for first prize, fifty cents for second prize. Three men judged the posters which were kept on exhibition in the church. Thus a splendid interest was aroused. These posters were found in the exhibit and added much to the exhibit.

Keota, Iowa, sent a number of posters.

"Women's Magazine. Keota has 17 subscribers. Are you one."

"Call for Doctors in India" made a splendid appeal.

"Juniors' Cherry Pie Magazine Social" was unique and attractive.

The splendid Thank-Offering posters no doubt had helped to bring to the Thank-Offering the wonderful Thank-Offering of $141,000.

There was even a beautiful poster from Boise, Idaho, representing vacant chairs to be filled at the monthly meeting.

Many delegates went home enthusiastic over the use of posters. Let us have a larger exhibit in 1921 at Ft. Morgan.

STUDY FOR THE MONTH.

JULY.

HOME MISSIONS.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression. Isa. 58:1.

Bible Reading—Isaiah 56:1-8.

Roll Call—Give scripture text on Sabbath observance.

Topics for Study—

1. The New Patriotism.
   (a). Civic Patriotism.
   (b). A Christian Patriotism.
2. Christian Sabbath Necessary to an Enduring Nation.
3. The Challenge of the City.
4. Uplifting Agencies.
   (a). The Church.
   (b). All Men Equal.
   (c). Improved Conditions.
   (d). Only the English Language for America.

United Presbyterian Church on the Pacific Coast.

Topics for Study—

1. The Educational Need of Our Church in the Northwest.
   1. Christian College.
   2. Seminary.
2. The Church on the Pacific Coast and the Orient.
3. Puget Sound and Alaska: What Should Our Church Do?
4. How Bind Our Working Forces More Closely for the Larger Work That is to be Done on the Pacific Coast?
5. A Summer Conference and School for Eastern Washington.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Argyle Presbyterial: Greenwich, King's Daughters; 32 members; President, Mrs. Carl Hathway.

Rock Island Presbyterial: Moline, Elizabeth McMillan Circle of Young Women; 9 members; President, Miss Edna Lackey.

Beaver Valley Presbyterial: 1st, New Castle; Dorcas Circle; 21 members; President, Miss Ruth Powers.

Cleveland Presbyterial: 6th, Cleveland; Y. W. M. S.; 9 members; President, Miss Helen Dowling.

Cleveland Presbyterial: 2nd Cleveland; Y. W. M. S.; 15 members; President, Mrs. Chester McDowell.

Cedar Rapids Presbyterial: Garner Y. W. M. S.; 14 members; President, Mrs. Orville Johnston.

Oregon Presbyterial: "Go Tell Others" Y. W. M. S.; 16 members; President, Miss Mildred Coie.

Butler Presbyterial: White Oak Springs Y. W. M. S.; 28 members; President, Miss Idonia Graham.

Des Moines Presbyterial: Monroe Y. W. M. S.; 9 members; President, Miss Jeanette Johnson.

Monongahela Presbyterial: Carnegie Girls' Mission Circle; 30 members; President, Miss Bernice Sloan.

Monongahela Presbyterial: Fourth, Pittsburgh, Queen Esther Circle; 15 members; President Miss Margaret Hall.

Monmouth Presbyterial: Biggsville Y. W. M. S.; 22 members; President, Dr. E. McKemson.

Wheeling Presbyterial: Fairpoint Y. W. M. S.; 16 members; President, Miss Marie Henderson.

Garnett Presbyterial: Garnett Y. W. M. S.; President, Miss Margaret Pollock.

First Ohio Presbyterial: Middletown Y. W. M. S.; 14 members.

First Ohio Presbyterial: Stanton, Ky., Y. W. M. S.; 23 members; President, Mrs. W. J. Giffen.

Gurdaspur Presbyterial: Pathankot, India, Y. W. M. S.; 50 members; President, Miss Ferozah S. Khan, Pathankot, India.

Note:—This is the first Young Women's Society reported from India. Egypt has had societies several years. Six were reported last year with a membership of six hundred and eighty-three.

YOUR LOYALTY.

You say you're a child of the Master?
That kinship, that honor you claim?
Does your manner of living show forth it?
Does your loyalty with Him remain?

A patriot, you are, of your country,
A true daughter of the brave.
You'd die if need be for your country,
It's honor to hold and to save.

Your country's well worth your honor.
Your fathers gave life for its fame.
But only for a few short years
Will it remember your name.

Dear Jesus died as your Saviour
A terrible death on the cross.
You claim that He died for you,
Yet He your service has lost.

Lost—the world has taken it
For the paltry gain it can give!
Will you thus go on till the summons
Bids you no more here live?

Then will you claim to the Saviour
The loyalty you forgot?
True womanhood could not do it!
Choose now your eternal lot.

Choose now the Christ for your Master;
Your loyalty pledge to Him.
Pray daily to Him for guidance,
Daily ask forgiveness of sin.

—Phyllis Jean Watson.

FROM MISS MARGARET FEHLMAN.

An Account of Camp Life.

(Continued from April Magazine).

From four to five months of the year are spent in itinerary work so I will tell you about our camp arrangements.

The Gordons, Mr. MacKenzie, Miss Dickson and I camp together. The Gordons live in the motor truck, Miss Dickson and I in a tent about twelve by eighteen feet. Our tent is divided into three compartments. The middle room is double and can be shut on cold mornings and evenings when we have our little coal oil stove burning. The front compartment is the camp dining room and the back one store-room and wash-room combined. Mr. MacKenzie has a smaller tent, however, his tent has a verandah attached where he reads with the language teacher. We have five smaller tents for the evangelists, servants and kitchen. Every time we move, it means that things have to be packed, the tents thrown down, the truck loaded with the Gordon's luggage and one or two ox-carts found and loaded with the remaining luggage.

If the ox-carts come early, we are usually ready to start about ten or ten-thirty a. m. The Gordons are able to make the trip and set up again much sooner than the rest of the camp. Oxen take an hour to go two and a half or three miles.

While we are waiting for the carts to come, we either write letters or go into the village and have a meeting with the women. Until this year, I spent this time reading with the munshi. After the carts arrive at the new camping place, the tents have to be pitched, things unpacked and the tent put to order. By the time this is finished, it is evening and all are tired. It is usually about dinner-time, too.

Our last moving day the cart was late in coming for the luggage, the road was bad, so it was nine o'clock before the camp was set up and dinner ready! It is nice to be in camp with the Gordons for the kitchen and enough supplies for the evening meal are taken on the truck. As soon as we are ready for dinner, it is ready for us.

In this district, we move on the average, once a week. Today we are hoping to go into the house; that is, if the oxen come. They were here yesterday, but it was raining so we could not move. Miss Dickson and Dr. Gordon both have committee work to do or we would not be going in just now.

With thanks for your support, I am one of yours in the Master's service in India.

MARGARET FEHLMAN.

UNDER THE YOKE.

Matt. 11:29-30. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

We who endeavor to serve Christ must bear His yoke and only as we bear it prayerfully and faithfully will God's Kingdom be advanced.

Oxen are of service only when bearing the yoke; moreover they can serve only one master at a time and they serve best as they pull together. Thus it is with

Christians; only as they take upon themselves Christ's yoke can they be of use to Him. They cannot bear the yoke and yet not be serving Him nor are they fulfilling the commands of God if they are idle church members.

Each young woman can find work for Him out in the world, in her home church, or, first of all for many, in their homes. Churches fail, organizations fail, because many of its members try to bear the yoke singly, not prayerfully striving together and walking with God.

Many disobey Lamentations 3:27. It is good if a man bear the yoke in his youth. As a result many are not ready for His work in later life, because they have had a good time in their youth apart from the true Christian life.

In Gal. 5:1 we find: Stand fast therefore in the yoke of bondage wherewith Christ hath made us free and be not entangled again with the yoke of bondage. Surely the above verse makes it clear we are either under the yoke of Christ or the evil one. Seldom, if ever, a day goes by but that we are given the opportunity to witness for our Saviour. It may be by our conversation, by our chance to go to or to speak at a Christian meeting, by our choice of companions, by our choice of literature, by our keeping of God's day Holy or our home life which serves as a stimulus to any who are in the home.

We read much today of the need of re-establishing the family altar and, surely if Christ's yoke was borne better by the parents in church members' homes, there would not be the failure to bear it in the church. But seldom are Christian principles upheld in the world better than they are upheld by the parents in the home; then does it not behoove young women to look forward and plan for Christian homes of their own where there will be ample opportunity to wield an influence, in time world wide, for the advancement of God's Kingdom. Only a few are privileged to go as missionaries, but many are and will be granted the opportunity to show their loyalty in the home, rearing children that will stand true to their Christ.

We find in 1 Tim. 6:1. Let as many servants as are under the yoke count their own masters worthy of all honor that the name of God and His doctrines be not blasphemed.

To the Church, God left the advancement of His Kingdom and the world looks upon church people as examples of Him. Young people readily follow one another's example so only as the young people of the church stand up for Christian principles and amusements are they any better than those outside of the church. Only as young women demand of young men noble living will many strive to live nobly. I was once told by a young man who was trying to be worthy that he had begun to wonder if there were any true Christian girls for the many girls of his acquaintance who were professing Christians did not uphold Christian ideals any more than many outside of the church. I fear his statement would refer not only to those he knew, but to many, many professing Christian young people. Young women, do you want such said of you? Do you want young folk out of the church to blaspheme God and His doctrines because you dance, too, because you desecrate the Sabbath and find the same amusements on that day as they do? Isn't your title as a Christian worth more to you than questionable amusements? Do you want Christ to say, "I, too, can see no difference," or do you want Him to say, "Take my yoke upon you and learn of me for I am meek and lowly in heart; my yoke is easy and my burden is light."

Matt. 7:13-14. Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat. Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Accept the yoke and find rest.

MRS. CHARLES LOWTHER,
Venango, Pa.

A THRIFTY MISSIONARY SOCIETY.

We know from recent financial experiences with our government that thrift may deal with but a little at a time, and that these "littles at a time" have a pleasant habit of aggregating into respectable business. The man who started with Thrift Stamps and ended with Liberty Bonds has a right to square his shoulders in pride, but it may be emphasized that the act of buying a Thrift Stamp was as honorable as buying the Bond, the principle being the same in both cases.

A missionary society does not have to wait for big things to do in order to be thrifty, either materially or spiritually. In fact, the best results, the surest growth in both ways comes from developing the society on the plane of the Thrift Stamp rather than depending on the Liberty Bond—the little rather than the great. This idea extends to all the ramifications of the activities of the society. Every member should belong to some committee, and it is a far-seeing chairman who insists that they take turns in making reports. The lesson study conducted so as to draw out one answer from each individual present is a greater success that the paper carefully prepared by one person. In a group composed of people of widely different financial conditions, it is more satisfactory that each do a little rather than for one or two to be lavish with money while some do nothing. Recently a society wished to place The United Presbyterian in the public library of the town. Several members would have been glad to make this a personal gift but the leader wisely forestalled such an offer by asking each to bring a few cents. There are more results than merely providing the paper for the library; twenty-five people will be interested ten cents' worth, twenty-five people will feel the personal responsibility of the gift, twenty-five people will advertise that paper, and twenty-five people will be blessed in the giving. In like manner, if a poor child needs clothing, it is better business policy and leads to wider sympathetic understanding of the case to ask half a dozen families to contribute one garment each, than to allow one well-to-do family to furnish all.

We are so constituted that we tire easily of the cut-and-dried things to do —even saving money for missionaries' salaries loses its glamor and savors of monotony unless one's mind and heart are kept awake and responsive by interests which appeal to us in a way that demands physical action. Every kindly act done for another's need is a boomerang for our own soul's development, and so long as some hearts are longing for a chance to help and others are needing the aid, the blessings ought to fly thick and fast both ways. Now, this is not new to any of us. Every society believes this very thing, but there are different methods of approach to such work, and sometimes we get lost in the paths. If one is a little out of touch with such work and scarcely knows where to begin, it is a good start to write to the head of some department of this Magazine for the address of the principal of a mission school somewhere. Write the principal a warm, sympathetic letter and ask for a frank statement of a few things that she wants in her school and can't get. Even then the way may not be entirely clear. Did you ever make a suggestion to your society to carry on certain well-defined work, the necessity for which was self-evident, and have only a vague understanding and puzzled expressions on their faces for your response? The chances are that you did not offer them the handle to grasp the work by. Try again. Plan the matter in such detail that each one may do a little without overtaxing, and may feel that when her bit is finished it will dove-tail into the rest and all together will be complete.

It is surprising how much more interesting it is to fill boxes when you are working together instead of at cross purposes, and when you know just how eager the recipients are for the things you are selecting, and then instead of the society making half-hearted offerings of mere materials, ("the gift without the giver is bare"), the box will be stuffed full to the very corners with materials and love and enthusiasm, and the next month they will be eager to know if you have not something more for them to do. This very eagerness is your sign of thrift.

In each one of us is a desire to express our best feelings—hidden behind a crust maybe or even packed away deeply in cotton wool, and somebody's missionary duty lies in making it easy for the others to find the means of conveying their sympathies into the open. Of course, it is plain common sense that the oftener we do these things the easier they become, and by and by, with due vigilance on the part of the planner, the unexpressive members may be reading with a smile the quotation,

"The work of the Lord is done by a few.
How much of the work is done by you?"

LAURA J. HOYLE,
1st Cambridge, Ohio, Y. W. M. S.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:30 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

Eleven Prayer Groups were reported at the Cambridge Convention in 1919. This year there were thirty-one. At least five hundred women met in these prayer groups during May.

I would like to suggest that we avoid falling into any routine in our Groups, but make all prayers brief and definite. Every woman present should pray. To make this possible long prayers are to be avoided.

A recent letter says, "Some of our good women are so full of things they want to ask, that they do not realize how much time they are occupying."

I would like to suggest that the leader in asking for prayer for any work or persons, only mention one at a time and then ask for a brief prayer, then the next, etc. In this way no one person would undertake to remember them all.

Arkansas Valley Presbyterial recently met at Stafford, Kansas. Sixteen of the seventeen societies were represented. It was a splendid program. Improved monthly programs seemed the most inspiring report we heard.

I want to recommend to Presbyterials to make a program for the next year.

Arkansas Valley and Pawnee also set goals in membership, Magazines, contributions and Thank-Offerings, systematic Bible reading, prayer a more important factor in our lives, improved monthly programs, adoption of Budget or Card System, box for Tanta Hospital. The last item was of special interest. Each society is to take the list given by Mrs. H. C. Campbell in March (1920) Magazine and prepare something and bring to the next Presbyterial. If every Presbyterial would have their societies do this the needed supplies for Tanta Hospital will soon be provided.

One society at Saxman, Kansas, reported a most interesting Magazine exercise. The president or some one appointed prepares a list of questions on the Magazine. These are posted in the church two weeks preceeding the meeting. At the monthly meeting the members are divided into two parts and then they "spell down" on these questions. If affords a bit of variety at the meeting and encouarges the members to read the Magazine.

The month has been spent in Kansas and Nebraska. It has been crowded with many good things. Found interested and enthusiastic women every where.

Tuesday, May 11, 1920, I attended the Presbyterian Union of Kansas City. A goodly number of our two congregations were present. Eight missionaries were present.

Did your society answer the questions found in Plans and Problems page in April Magazine? Please, please do so at once. Some interesting items have come in.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
19. Mrs. J. C. Hare.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.

New World Movement Contributions.

IMPORTANT NOTICE.

Attention is called to the fact that Missionary Societies as such either congregational or presbyterial or junior were not expected to make New World Movement pledges. The reason being that contributions of these organizations are all ready pledged and are needed to finance the regular work of the Women's General Missionary Society.

For several years past quite a number of ladies who were supporting missionaries have preferred to make their contributions through their missionary society treasurer. She in turn forwarding the same, designating to the presbyterial missionary society treasurer. In this manner the societies received the credit for the support of the missionary rather than the individual. Some of these have declared their intention to pay the $200.00 increase in the salaries of the persons they were supporting, but desire to have that $200.00 counted as a New World Movement pledge. In all such instances no change in the method of procedure need be made. For example if Mrs. A. has been supporting a missionary and has been paying her salary through her missionary society, and now desires to pay the increase in salary as a New World Movement contribution, she may pay this additional sum in the same manner as she has been paying the salary heretofore. Great care must, however, be taken to see that every contribution is properly designated. The missionary society treasurer in turn must see that she properly designates as New World Movement money in remitting to the presbyterial treasurer. She in turn must be careful to designate in remitting to our general treasurer Mrs. J. B. Hill. **Unless money is properly designated needless confusion will result.**

Missionary society treasurers should also report to the congregational treasurer of the New World Movement that she had received a certain amount of money for that purpose from a certain individual so that he may credit that amount as paid on the individual pledge.

Congregations pledging support for "407" missionaries are counted as New World Movement contributers. These salaries may be paid as congregations prefer. Through the regular New World treasurers; through the Missionary and Efficiency committee, or direct to our treasurer Mrs. J. B. Hill. **Great care must be taken in remitting such pledges to designate properly, so that remittances will be finally received by the proper treasurer. All salaries or increases on salaries for lady missionaries must finally reach the treasurer of the Women's Board.**

Individuals who have pledged support of "407" missionaries may send their remittances as they prefer; through congregational, New World treasurers, or direct to Women's Board treasurer, being careful to designate all such moneys as New World Movement contributions.

In the report of the New World Movement Committee which was adopted by the General Assembly the following statement occurs:

"FUNDS DESIGNATED WITHIN THE BUDGET SHALL BE COUNTED AS NEW WORLD MOVEMENT RECEIPTS OF THE BOARD OR INSTITUTION CONCERNED, WHETHER THEY BE GIVEN THROUGH THE TREASURER OF THE MOVEMENT OR DIRECTLY TO THE BOARD OR INSTITUTION, AND WHEN PAID DIRECT MUST BE REPORTED IMMEDIATELY TO THE NEW WORLD MOVEMENT GENERAL TREASURER."

The Women's Board treasurer will act in accordance with the above and promptly report all money received to Mr. John R. McCune, General Treasurer of the New World Movement.

MRS. J. B. HILL,

June 4, 1920. 1531 Denniston Ave., E. E., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, appointed 1881, Home ....for Women, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ......——
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 ....Pasrur
Miss Hazel Bennett, Appointed 1909 ......Gujranwala
Miss Mary Lois Boyd, Appointed 1918 ......Sargodha
Miss Lois Buchanan, Appointed 1910 ....G. B. S., Sangla Hill
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Edna B. Broyles, Appointed 1919 ....——
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 ......Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 ....Pasrur
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss Nancy Hadley, Appointed 1904 ....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Gertrude Horst, Appointed 1919 ....——
Miss Flora Jameson, Appointed 1903 ....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 .... Sialkot City
Miss Florence M. Jones, Appointed 1919 ....——
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary Lincoln, Appointed 1919 ....——
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Eleanor Maconachie, Appointed 1909 ....Hollywood Co., Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 ......Pathankot
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Henrietta Moore, Appointed 1898 ......Madhopur
Miss Sara Moore, Appointed 1917 ....Madhopur
Miss Jean Morrison, Appointed 1895 ....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Rose A. McCullough, Appointed 1879 .Gujranwala
Miss Louise Scott, Appointed 1916 ....Gujranwala
Dr. J. P. Simpson, Appointed 1902 ....Jhelum
Miss Kate E. Spencer, Appointed 1918 ......Sargodha
Miss Mabel C. Stewart, Appointed 1915 ....Pasrur
Miss Martha Strong, Appointed 1915 ....Sargodha
Miss Florence Tomaseck, Appointed 1919 ......——
Miss Ruth A. Warnock, Appointed 1913 .....Sargodha
Miss Josephine L. White, Appointed 1884 .Campbellpur
Dr. Maria White, Appointed 1886 ....Pasrur
Miss Dora Whiteley, Appointed 1911 ....Pasrur
Miss Georgia Wengert, Appointed 1919 ....——
Miss Gertrude E. Zink, Appointed 1919 ....——

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912 ....R. D. 4, Chicora, Pa.
Miss A. Laura Cleland, Appointed 1903 ....New Concord, Ohio.
Miss Olive Laing, Appointed 1912 ....46 Maple Ave., Ingram, Pa.
Miss Lillian McConnell, Appointed 1902, Boyden, Iowa.

EGYPT.

Miss Sara M. Adair, Appointed 1918 ....Cairo
Miss Mary E. Baird, Appointed 1918 ....Zagazig
Miss Margaret Bell, Appointed 1901 ....Cairo
Miss Ida L. Cabeen, Appointed 1909 ....Zagazig
Mrs. Mary Kerr Coventry, Appointed 1918 ......Cairo
Miss Mabel Dickie, Reappointed 1919 ....Assiut
Miss Lucia Dwight, Appointed 1919 ....Cairo
Miss Ella Downie, Appointed 1913 ....——
Miss Helen Ferrier, Appointed 1900 ....Beni Suef
Miss Davida Finney, Appointed 1914 ....Mansourah
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Mrs. T. J. Finney, Appointed 1916 ....Mansourah
Miss Elsie French, Appointed 1909 ....Alexandria
Miss Rena Hogg, Appointed 1896 ....Cairo
Miss May Holland, Appointed 1913 ....Tanta
Miss Florence A. Hutchison, Appointed 1916 .... Alexandria
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Dora Mason, Appointed 1918 ....Alexandria
Miss Anna McConaughy, Appointed 1903 ....Cairo
Miss Jeannette McCrory, Appointed 1916 ....Benha
Miss Evelyn McFarland, Appointed 1919 ....Cairo
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Fay Elsie Ralph, Appointed 1919 ....Cairo
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....——
Miss Elizabeth Speer, Appointed 1919 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Mary L. Thompson, Appointed 1917 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria
Miss Ethel L. Weed, Appointed 1919 ....Cairo
Miss Florence L. White, Appointed 1919 ....Cairo
Miss Ida B. Whitesides, Appointed 1913 ....Luxor
Miss Esther W. Wilson, Appointed 1919 ....Cairo
Miss Ruth B. Work, Appointed 1904 ....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ...Albia, Iowa
Miss Carrie Buchanan, Appointed 1893 ..Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 ....422 W. Logan St., Clarinda, Iowa
Miss Alfaretta Hammond, Appointed 1904 ......——
Miss Isabel Hosack, Appointed 1912 ......Mercer, Pa.
Miss Mary M. Pattison, Appointed 1912 ....118 W. 19th St., Sioux Falls, S. D.
Miss Ella M. Barnes, Appointed 1911 ....225 S. 2nd St., Monmouth, Ill.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 ....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora McIntyre, Reappointed 1919 .... Khartum North
Miss Kathryn MacKenzie, Appointed 1918 .... Khartum North